CLAVIS COELI.

OR A

TREATISE

Setting forth

The Nature, the Parts, and Kinds of Prayer, with the Efficients thereof: the Object of Prayer; the matter of Prayer; the time and place of Prayer; the gestures to be used in Prayer; the Necessity, Excellency and Profit of Prayer:

WITH

Directions for the manner how we ought to Pray. Many weighty Questions discussed, and divers Cases cleered.

By *William Gearing* Minister of the Word.

Qui accedunt ad Dominum, debent in silentio, pace, & tranquillitate multa preces fundere, nec uti clamoribus parùm decentibus, & confusione plenis: sed cum intentione cordis, & cogitationibus castis Deum præ oculis habere. Macar. *Homil.* 6.

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To the Right Worſhipfull

Sir *JOHN FAGG*

OF

Wiſton in the County

of *Suſſex* Baronet, and to the vertuous Lady his Wife.

AND TO

Herbert Morley of *Glyn*

in the ſame County Eſquire.

Right Worſhipfull,

ALl men while they are in this world are travellers, ſome journeying one way, ſome another; but they are all gone out of the way: they are trees, ſome rooted more

firmly, ſome more weakly, but they have all been ſhaken: they are militant ſouldiers, ſome fighting in one ſtation, ſome in another, but they have all received the foil: if we ſearch the Scriptures, we ſhall find that the Church is not ſo thorowly refined, but that ſhe hath ſome droſſe, neither is ſhe ſo comely as *the curtains of Solomon*, but *ſhe is alſo black as the tents of Kedar:* If we examine the Catalogue of the moſt righteous men that ever lived, we ſhall not find out one among them all, but hath been tainted with this leproſie: it is almoſt impoſſible for a man to live in the fleſh, to be as it were compoſed of ſin, and not to commit ſin: In the Tabernacle, although the propitiatory was holy and bleſſed; yet there was a lamp in it, that needed ever and anon to be purged and ſnuffed; the like thing happens in every perſon. We have all of us ſome corruption to be ſnuffed, ſome breaches to be repaired.

Eccleſia Chriſti fuſca & formoſa eſt; fuſca quod ad externum colorem, formoſa quod ad interna linimenta. *Hieron.* ad Cantic.

Nigra propter ignobilitatem generis, & multitudinem peccatorum, formoſa ob fidem & pœnitentiam. *Lyra.*

ed, ſome ſpots to be cleanſed. What? though a man hath led his life unblameably before men, that none can tax him with any wrong or indirectneſſe at all, yet may he not therefore think that he is innocent in the ſight of God: For notwithſtanding all this, his own conſcience will frame an undeniable Syllogiſm, proving him to come within the reach of the curſe of ſin: the *Major* Propoſition is taken out of *Deut. 27.26. Curſed is he that confirmeth not all the words of this Law to do them,* or that fulfilleth not the whole Law: Every mans conſcience will frame the *Minor*; and tell him, that he hath not fulfilled the whole Law: The concluſion follows, therefore he is under the curſe: Every mans conſcience (I ſay) doth conclude *ex lege Dei*, out of the Law of God, which doth condemn us for ſin, and makes us like *Adam*, to run away from the preſence of God; for fear of his wrath and

heavy diſpleaſure: but every faithfull ſoul hath his conſolation in the Goſpel, and in the great Mediator Chriſt Jeſus, whom God hath appointed to ſtand in the gap between Heaven and Earth, and make up the breach, to reconcile both together, upon whom man may diſcharge all his ſins, and God diſcharge all his anger, who like a ſtrong and impregnable wall, keeps our ſins from approaching to God, and Gods vengeance from approaching to us: He came into the world for our good, to ſeek and to ſave us that were loſt, he came from Heaven by accepting of humane nature, he came to ſeek by his Doctrine, to ſave by his grace, thoſe who had periſhed through ſin: He came to call us, and never came there ſuch a ſuitor as he is: he comes, he ſeeks, he cals, he omits no means, (being come) to draw us to himſelf; by him we have immediate acceſſe to the Lord, and are imboldened to ſpeak

Venit enim filius hominis de Cælo in mundum, per humanitatis aſſumptionem quærere per doctrinam ſuam, ſalvum facere per gratiam quod perierat per culpam,

ſpeak to him as it were face to face, and mouth to mouth: It were then too ſhameleſſe and ſenſleſſe a part to make uſe of other means to come to the heavenly Majeſty. Surely they do much injury to his grace, who talk of Warders and Porters, Angels and Saints, to be ſolicited to admit us into the preſence of God; and to bring us to ſpeak with him: ſervices not unmeet for the Governours of the earth, whoſe perſons have need of guardance and attendance for the ſafeguard of their lives, upon whoſe life the life of the Countrey, and their people with whom they live, doth depend: they have need of ſpecial regard and guard to their bodies, or they may ſoon fall into danger. Beſides, it is true of Princes of this world, what *Jethro* told *Moſes*, when he ſate from morning to evening to hear the cauſes of the people, *Exod.* 18. *Thou both wearieſt thy ſelf, and the people that is with thee, the thing*

is too heavy for thee, and thou canſt not do it thy ſelf alone. And therefore infinite ſuits, beſides the diſtraction of many other buſineſſes, requiring larger audience than the ears of any mortal man can afford, drive them of neceſſity to the entertaining of ſubordinate Officers, both to admit and receive, the coming and requeſts of their inferiours: but there is neither danger in the perſon of God, who rideth upon the Heavens, and maketh his enemies to periſh, like as the ſmoak vaniſheth away, or as wax melteth at the fire: neither is his throne to be approached unto after the ſame manner. It was the danger of *Heſters* life to come before King *Ahaſuerus*, unleſſe ſhe were called for, the Law being thus, *That whatſoever man or woman came into the inner Court, which was not called, ſhould die, unleſſe the King held forth his golden Scepter*: But the Scepter of our Lord, the great King of Heaven

and

and Earth, I mean the golden Scepter of his grace, is ever held out to man, woman, child, bond and free, ſtranger or Citizen, whether called or not called: they may ſafely approach (I name neither outward nor inner Court) but even to the throne where the King himſelf ſitteth.

And as there is no danger in his perſon, ſo no defect in his hearing, whoſe ears are open to the prayers of the poor deſtitute, whoſe eyelids ſoundly try and examine the children of men. He that boweth the Heavens, and comes down with his all-diſcerning knowledge, hath he need of intelligencers to inform him of earthly things? He that *planted the ear, doth he not hear?* He that knocketh at our doors, and calleth for entrance, when we ſtand and knock at his; will he not grant us entrance? Surely he is nigh to all that *call upon him, to all that call upon him in truth.* To encline his Pſal. 145. 18.

ear

ear to our prayers is to accept them, and caſt a gracious eye upon them, and ſo to inflame the hearts of his people, that with faith and confidence they may pray unto him, and prevail with him. If a King ſhew a cheerfull countenance to a poor man, that deſireth to ſpeak unto him, and turneth his eyes towards him, ſhewing himſelf attentive to his words, will not this poor man rejoyce? Will not the Kings countenance and attention ſerve as a ſpeech to him, and be as much as words, and a great grace unto him? ſo in like manner we underſtand God to encline his ear to our prayers, when he granteth to us fervour of ſpirit in praying to him.

But hath God ears? Is he a body, ſaith a devout man? Far be it from us ſo to think, for even a ſpirit is by many degrees more excellent than a body: What is Gods ear? Happily his knowledge, for

Savanarol. Meditat. in Pſal. 80.

by

by the ear we underſtand thoſe things that are ſpoken to us, but God hath known from everlaſting what ever men have either thought or ſpoken: Surely Gods ear to us doth inſinuate ſomewhat elſe that cannot be underſtood of his ſimple knowledge; for to ſome he doth encline his ear, to others he turneth away his ear, but his knowledg is ever the ſame: what then is meant by his ear? Surely his knowledge of approbation or rejection. He enclineth his ear, and heareth the prayers of the righteous, becauſe they pleaſe him, and are approved of him. He turneth away his ear from the prayers of the wicked, becauſe they diſpleaſe him, and becauſe he rejecteth them. Should I now give you the picture of a true ſupplicant, I ſhould humbly crave leave to tell you; He is one whoſe breſt is ſore with the ſtroak of his own penitent hands, which are alwayes either like *Moſes* upon the Mount lift-

ed

ed up towards Heaven; or the *Publicans* in the Temple smiting his bosome: His knees are hardned with constant praying, his voice hoarce with crying and calling to Heaven, and when he cannot speak, he delivers his mind in sighs and groans: There's not a tear fals from him, but an Angel stands with a bottle to catch it; he thinks every mans sins lesse than his own, every mans good deeds more: He desireth not only men, but even beasts and trees to mourn with him: mercy comes down like a glorious *Cherub*, and lights upon his bosome, with this message from God, *I have heard thy prayers and seen thy tears*, and so with a handkerchief of comfort dries his cheeks, and saith to him in the words of the Wise-man, *Eccl. 9. 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.*

Let us then acquaint our selves with

with God, and walk with him as his friends, then may we come with boldneſſe to the throne of grace: it is accounted a great matter to have recourſe to the chamber of preſence, but to go into the holy of holies, to commune with God, and daily to preſent our ſelves before him, is a moſt ſingular prerogative: And although hypocrites may draw neer to God outwardly, and honour him with their lips, and ſeem to be fearleſſe of Gods wrath; yet their ſecurity is but like that of *Belſhazzar*, which as ſoon as God awakeneth their conſciences, becometh deſperate trembling: but when the heart is ſprinkled from an evil conſcience, and the body waſht with pure water, then doth a man draw neer to God with a true heart, in full aſſurance of faith, *Heb.* 10.22.

Suetonius ſaith, that when one delivered a petition to *Auguſtus Cæſar*, his hand ſhook, and he trembled *Sueton. de Auguſto Cæſar.*

bled for fear; whom *Ceſar* reproved, ſaying, *That a man ſhould not bring a petition to a Prince, as he that bringeth meat to an Elephant, for fear of being devoured by him:* So for want of hearts fixt upon God, we cannot with confidence put up our petitions unto him, but even quake for fear when we come before him.

Right Worſhipfull, I here preſent unto you a Key that openeth the heavenly treaſures. The Hebrew Doctors ſpeak of four Keys that God keeps in his power, which he will not give to any Angel: 1. The Key of Rain: thus he promiſeth to *open the Heavens, to give rain in due ſeaſon,* Deut. 20.12. 2. The Key of food: thus he is ſaid, *To open his hand, and fill his people with good,* Pſal. 104.28. 3. The Key of the grave: *Behold, O my people, I will open your graves,* Ezek.37.12. 4. The Key of the womb: thus he is ſaid

to

to *open the womb of Kachel*, Gen. 30. 22. But the Scripture tells us, that God hath many other Keys alſo: He hath the Key of the Scriptures, and the Key of the underſtanding: He is ſaid therefore firſt to open the Scriptures to the Diſciples, *Luke* 24.32. and then to open their underſtandings. He hath likewiſe the Key of the heart: thus God opened the heart of *Lydia* to conceive well: The ears of the Prophet to hear well, *Iſa.* 50. 5. The eyes of *Eliſha*'s ſervant to ſee well, 2 *King.*6.17. And the lips of *David* to ſpeak well, *Pſal.* 51. 15. Here you have another Key, which the Ancients call *Clavem Cœli*, the Key of Heaven, becauſe it opens the gate of Heaven to us, and *Ianuam Paradiſi*, the gate of Paradiſe, becauſe it letteth men in to God, and bringeth them with their requeſts into his preſence: There is no Lock but this Key will open, and Chriſt in whom are hid

hid all treasures is the Lord Keeper thereof, to whose conduct I commit yonr Worships, and craving pardon for this boldnesse, I am

Your obliged Servant

in the Gospel,

W. Gearing.

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Clavis

Clavis Cœli.

MATTH. 7. 7.

Ask and it ſhall be given you: ſeek and ye ſhall find; knock and it ſhall be opened unto you.

CHAP. I.

The Text opened.

THeſe words contain the third part of this Chapter, and the eighth part of Chriſts Sermon on the Mount, and they divide themſelves into two main parts.

1. A precept for the practiſe of Prayer: *Ask*,] *Seek*,] *knock*.]

2. A reaſon to enforce and urge us to the performance of it, from the promiſe of audience, in theſe words;

Tria verba addit, quæ inſtantiam ſignificant; petite, quærite, pulſate. *Ferus* in loc.

it shall be given you,] *ye shall find,*] *it shall be opened unto you.*] We must *ask, seek, knock.*] *Ask* with the mouth; *Seek* with the heart; *Knock* with the hand.

ἔστω μοι εὐχὴ βρῶμα καὶ πῶμα. D. *Playfer* in hunc locum.

1. *Ask* with the mouth: One observeth of *Joachim,* father of the virgin *Mary,* that going to the wilderness to pray, he said thus: *Prayer shall be my meat and drink:* whereby, saith he, it is evident, that as meat and drink (the naturall food of the body) must goe in at the mouth; so on the other side, Prayer (the spirituall food of the soul) must goe out of the mouth: which is the reason why *Pythagoras* required his disciples to pray aloud; not that he thought, God could not otherwise hear: but to instruct us, as *Clemens* of *Alexandria* noteth, that as our dealing with men must be, as in the sight of God, so our prayers to God must be as if in the hearing of men. Men therefore ask of God, whatsoever they stand in need of, saith *Augustine,* not to teach him their necessities (for who can instruct the Lord: but to exercise themselves in

Clemens Alexandr. Stromat. 4. Sic vive cum hominibus tanquàm Deus videat: Sic loquere cum Deo tanquàm homines audiant. *Seneca. August.* ad Probam. Epist. 121.

prayer

prayers, and that they may be capable of thoſe things which he doth willingly give them, and that thereby it may appear that he is the giver of all good things, and that the effects and events of things depend wholly upon him, that all good things are to be looked for from his heavenly Majeſty, and we thereby inſtructed to behave our ſelves more thankfully & dutifully toward him.

2. *Seek* with the heart.] They which vainly hope, or fooliſhly wiſh, to find God without ſeeking (or as ſhe was in the Poet, *Quæ nòn inventa reperta eſt,*) what do they elſe but expect, or petition a juſt Prince to grant them contrary to his own Laws and Statutes? for ſo ſtrait a dependance hath the God of nature ordained between the means and the end, that Logick (the art that teaches us to underſtand things aright) makes it an infallible demonſtration from the one to the other: and therefore, though ſome have ſought and not found, yet none ever found which have not ſought. *Seek the things which are above,* ſaith the Apoſtle,

ſtle, *Col.*3.1. and if ſpirituall things muſt be ſought for, much more God himſelf, who bleſſeth us with all ſpirituall bleſſings in heavenly things in Chriſt. Theſe muſt be ſought,

Ratione difficultatis.

Ratione dignitatis.

1. By reaſon of the difficulty of obtaining them; we muſt firſt *quærere* before we ſhall *acquerere*; without ſeeking they will not be had.

2. In regard of the dignity of them: *Plato* tells us, what is excellent cannot be gotten with eaſe, and ſhall we think that he that is in ſingularity excellent, infinite, great, and infinitely good, yea greatneſs and goodneſs it ſelf, will be found without ſeeking? Away then with the vain conceits of thoſe, who think that God and his bleſſings are to be had without ſeeking, that hope to have him, though they never look after him: Now (as Chriſt addeth in the next verſe) *he that ſeeketh findeth*; ſo as certain it is, he that ſeeketh him not, findeth him never: Indeed! if we reſpect the firſt overture that is made in this buſineſs, and compare

pare the time preſent with the time already bypaſt, then is it moſt true what the Lord himſelf averreth, *Iſa.* 65.1. *I am found of them that ſought me not:* becauſe to the Gentiles (who were heretofore ſo far from finding him, that they never ſo much as lookt after him) now he hath given an heart to ſeek, and power to find what they ſeek, for we are loſt by nature: A thing is not ſaid to be found unleſs it were firſt loſt. The Saints are compared to ſheep that are apt to be loſt, *Iſa.*53.6. firſt then we muſt pray with *David*, *Lord ſeek thy ſervant*; and afterwards learn of him, being his ſervant, to ſeek the Lord; ſo ſhall we have the Lord to be good to us: *The Lord is good to him that truſteth in him, and to that ſoul that ſeeketh him*, Lam.13.25. If God be ſo good (ſaith *Bernard* on theſe words of the Prophet) to him that ſeeketh him, what will he be to him that findeth him? But a ſtrange matter it is, as he ſaith, (continuing his ſpeech) that no man can ſeek God before he hath found him: God will be ſought that he may be found

Si Deus tam bonus quærenti, quid invenienti. *Bernard.*

found of us, and he will be found, that he may further be ſought of us: Men cannot ſeek him, ſaith he, unleſs they have found him: and, certain it is, that they have not yet found him who never ſought him, or that do not ſtill conſtantly and continually ſeek him.

There is a twofold vocation on Gods part, and a twofold diſquiſition or ſeeking on our part. 1. There is an externall, generall, or common vocation, when God offereth us the means, which doth not alway take effect: ſo, *many are called, but few are choſen*, Matth. 20. 16. 2. The other is an internall, ſpeciall, and peculiar vocation, when Gods bleſſing doth accompany thoſe means, which can not be without taking effect: for thoſe *whom he calleth, he juſtifieth, and whom he juſtifieth he alſo glorifieth*, *Rom.* 8. 30. Now as the calling on God's part is twofold; ſo on our part, there is a twofold ſeeking; and that is firſt outward, in uſing the means, and in taking pains about them, which doth not alwaies take effect; ſo ſaith the Prophet, *Hoſe.* 5. 16.

They

They ſhall go with their flocks, and their herds to ſeek the Lord, but they ſhall not find him. Our Saviour alſo ſaith, *Many ſhall ſeek to enter in, but ſhall not be able.* The other inward, when by the gracious aſſiſtance of Gods Spirit throughly working upon their hearts they ſeek after God: of which the Pſalmiſt ſaith, *Bleſſed are they that ſeek him with their whole heart.* And God by his Prophet ſaith, *They ſhall ſeek me, and find me, becauſe they ſhall ſeek me with their whole heart,* and this is the ſeeking of which our Saviour here ſpeaketh.

3. *Knock*] that is with the hand. It was a proverbial verſe of old, among the Lacedemonians, that a man ſhould ſet his heart on prayer, and his hand on work both together: We are all beggars full of ſores, and muſt knock hard at the gate of mercy. *Macarius* [illegible], that God made not mans body of that nature, that it might have meat, drink, and apparell of it ſelf: nor his ſoul, that it might have life eternall of it ſelf, and in its own power; but appointed them of other matter, that being without them-

Macar. Homil. 1. p. 17. Luther *ſaith*, Vitam hominis nihil aliud niſi orationem, deſiderium, gemitum, ſuſpirium, ad miſericordiam Dei eſſe oportere.

themſelves, and the gifts of God, they might beg, ſeek, and knock hard for them *aliundè*; a man that knocks not at heavens gate, is like him that prayed in the Poet,

Labra movet, metuens audire,

moving his lips, as though he were afraid to be heard. *S. Auſtin* tells us before his converſion, that he prayed againſt his ſins coldly, and faintly, Lord give me chaſtity and continency, but not yet; for I did fear, leſt thou ſhouldeſt quickly hear me and cure me of the diſeaſe of concupiſcence: when through the ſtrength of conviction he prayed for continency with his lips, he prayed againſt it in his heart; he turned not a deaf ear to his old luſts, but gave them leave to parly with him, and pull him by the ſleeve, and ſay, *Dimittiſnè nos? & a momento iſto, non erimus tecum ab æterno?* What? wilt thou leave us? from this moment ſhall we have no more to do with thee for ever? Therefore ſaith the Church, *Lament.* 3.41. *Let us lift up our hearts with our hands to God in the heavens*; they ſay not, let us lift up our

Da mihi caſtitatem, & continentiam, ſed noli modo: timebam enim, ne me citò audires, & ſanares a morbo concupiſcentiæ, &c. *Aug.* confeſſ. lib. 8 cap. 7.

our hearts alone, but let us lift up our hearts with our hands; let us not onely ſeek with our hearts, but alſoknock with our hands; and theſe hands that muſt be lifted up, muſt be holy, or pure hands, ſaith the Apoſtle, 1 *Tim.*2.8. One obſerveth, of the pretious ſtone *Diacletes*, though it hath many ſoveraign vertues in it, yet it loſeth them all, if it be put into a dead mans hand: ſo Prayer (which is the onely Jewell of a Chriſtian) though it hath many choice vertues in it, yet it loſeth them all, if it be put into the mouth or heart of a man that is dead in ſin: He gets nothing at the beautifull gate, that knocks not with a pure hand, but is ſent empty away.

Thus much concerning the meaning of the precept, *Ask, ſeek, knock:* the ſucceſs followeth, or reaſon of the precept: *it ſhall be given you; you ſhall find; it ſhall be opened unto you.* God requiring a condition to be performed, ſet out under three forms of ſpeech, *Ask, ſeek, knock*, promiſeth to give us all good things whatſoever: all which is no more than this,

pray

pray and ye shall be sure to speed; hence I shall draw this doctrinall conclusion:

Doctrine. *That devout importunity is never dismissed, and sent away empty:* or, *Prayer is a powerfull means which God hath appointed us for the obtaining of his blessings:* it is that long arm whereby we may reach even from earth to heaven. A learned Divine of our *Hoard's Souls misery, chap. 4* calleth it *canalem gratiæ*, a channel or conduit pipe by which the full stream of all necessary graces is derived and brought home to us: but of this I shall speak more largely hereafter.

CHAP. II.

The definition of Prayer, with a description of the parts of Prayer.

IT was well said of *Chrysostom*, that that is an excellent knowledge, and worthy indeed of a Christian man which teacheth how to pray aright; which that we may be instructed to do, shall appear out of the definition of Prayer. Pray

Prayer is an invocation or calling upon God, in the name of Jesus Christ, for whatsoever things we stand in need of. So it is called *Acts* 2.21. *Joel* 2. 32. *Rom.* 10.13. God hath commanded it, *Call upon me*, &c. *Psal.* 50.15. and the Greek word signifieth, to call upon another for help in extremity. *Invocation is as it were to call God into us*, saith *Anselm*. Prayer is called invocation in Latine, because it must be performed with inmost affections; saith a good Divine. Prayer saith *Damascen*, is *Petitio decentium*, a request to God, for such things as are fit for God to give, and us to have: Or I may say further, That prayer is an ardent affection mounting up to God, whereby we do both ask and expect from God for Christs sake, all corporal and spiritual blessings. Prayer is called, *A committing our cause or putting our case to God*, Job 5.8. a speaking to God, or a pleading with God. *Prayer*, saith *Augustine, is our speaking with God; when thou readest, God speaketh to thee; when thou prayest, thou speakest with God. Prayers*, saith a learned Divine, *are*

Definition of prayer.

Invocare est quasi intùs, aut in se vocare. *Anselm. Par.* Expos. in Rom. 10.

Ἀναβασις νῦς πρὸς θέον, καὶ αἴτησις τῶν δεοντικόντων παρὰ θέου. *Damascen.* l. 3. Orthodoxæ fidei.

Κύριον τῶν ὅλων δεσπότην ἐπικαλέσομαι. *Septuag.* in Job 5. 8.

those calves of mens lips, those mo gracious and sweet odours, those ric presents and gifts, which being carri up into Heaven, do best testifie our dut full affection, and are for the obtainin all favours at the hands of God, the m undoubted means we can use. To call the name of God is a great matter, saith *Melancton.*

Hooker. Eccles. Polit. l. 5. Sect. 22

Oratio tua est locutio ad Deum, quando legis, Deus tibi loquitur, quando oras, cum Deo loqueris. *August. sup. Psal.* 85. Ora est afflicti cordis affectio, & gemitus, quo divinum auxiliu supplicitèr imploratur, sive hoc verbis, sive absque verbis, s lis gemitibus & suspiriis fiat. *Tzegedin.* loc. com. in T orat. Magna res est invocatio nominis Dei. *Melanct.* lo com. de Baptismo.

The parts of prayer are two, { Petition. / Thanksgivin

A Petition is either for the obtai ing of good, or the removal of ev whether the evil of sin, or the evil punishment: He that openeth his ca to another, and spreads his wants an miseries before him,

1. He is sensible that he stands need of help, as the poor Prodigal.

2. He earnestly desireth to be he ped, as the humble Centurion.

3. H

3. He earneſtly ſueth for help, as the father of the dumb child, *Lord, if thou canſt do any thing for us, have compaſſion on us.* And as the woman of *Canaan*, crying earneſtly to Chriſt; to heal her daughter.

4. He goeth to one that is able to help him, as our Saviour did in the dayes of his fleſh, *Heb.*5.7. therefore praying is a begging and craving thoſe things at the hands of God which we ſtand in need of, *Luke* 17. 15. as the ten Lepers that cried aloud to Chriſt *to cleanſe them.*

The word *craving* is of greater importance, than the word *asking*: we may ask things that are due debts to us; but when we come to crave a thing, we flie wholly to the love and liberality of that perſon whoſe bounty we intreat and crave. When great Kings and Princes would have their inferiours do any thing, they do but ſpeak the word, *Do this, and they do it*: Every word hath the force of a command upon them, and binds them to obedience; but when a man of low degree would have any thing

from his superiour, whom he cannot bind unto himself, he fals to entreaties, to make requests and supplications: *The poor useth intreaties*, Prov. 18.23. moving them by argument drawn from their noblenesse and bounty, to supply their wants and indigencies.

The second part of prayer is Gratulation or Thanksgiving. The Pharisee stood and prayed, *God I thank thee*, &c. *Luke* 18.10. Indeed this is the highest kind of prayer:

1. Because to make request concerning our selves, sheweth our love to our selves, but to render thanks sheweth our love to God.

2. Because the other is a taking, this is a giving; and our Saviour saith, *It is a more blessed thing to give than to receive.*

3. Because our requests shall cease at length; but we must alway praise the Lord: So the Angels in Heaven do ascribe *Glory, and wisdome, and honour, and thanks, and power, and might unto our God for evermore.* And therefore those that shall be εἰσάγγελοι, like unto the Angels of God, should not alwa-

Seneca *in an Epistle said, he would have us like fertile fields which render more than they receive: So should we return more thanks than we receive benefits, which how can we do to God? to whom when we return the most, we must confesse, it's lesse than we should, and when least it is as much as we can.*

peak with the tongues of men to eg, but ſometimes with the tongues f Angels to praiſe the Lord for his oodneſſe. With a ſong of Thankſiving, ſinging out aloud unto him, vith the Prophet *David*, *My ſoul leſs thou the Lord, and all that is within me bleſs his holy name*: For, if ever ve expect an anſwer from God for uture requeſts, he muſt firſt have a eturn from us of thankſgiving for hoſe bleſſings which we have received. Pſal. 103. 1.

CHAP. III.

Of the Kinds of Prayer.

Sect. 1. *Of Mental Prayer.*

HAving ſhewn what prayer is, I ſhall now treat of the kinds of prayer, which are

Mental.
Vocal.

Tot ſunt precationum genera, quot ſunt pii, animorum noſtrorum motus. *Caſſian.* Collat. 9. c. 8.

1. Mental: ſo *Moſes* prayed, when he ſpake not a word, *Exod.* 14. 15. and *Hannah* ſpake in her heart, when her lips Exod. 14. 15. 1 Sam. 1. 10, 13, 15.

lips moved not, and her voice was not heard: yet the Lord heard her petition, though ſhe prayed with her heart alone, and her tongue ſtirred not. This kind of prayer is called *A lifting up of the ſoul to God*, Pſal. 25.1. *Unto thee O Lord, do I lift up my ſoul*, that is, unto thee do I pray. The work of prayer is not ſo much to lift up the eyes to Heaven, to lift up the hand, and to lift up the voice as to lift up the heart, and the deſire of the heart to God. Prayer likewiſe is called, *The pouring forth of the heart before the Lord*, Pſal. 62.8. *They are not our words, but our deſires*, ſaith Gregory, *that yeeld a moſt forcible ſound in the moſt ſecret ears of God, for if we ask eternal life only with the mouth, and deſire it not in heart*, Clamantes tacemus, *for all our crying we are indeed but indeed but dumb: but if we deſire it from the heart, though we ſpeak never a word*, Tacentes clamamus, *though we hold our peace, yet do we cry.* St Auguſtine ſaith, *As our ears are to our words, ſo are Gods ears to our thoughts.* God who is a Spirit, ſeeth, heareth and knoweth as well the thoughts of

Gregor. in Job l. 22. c. 18.

Auguſt. in Pſal. 148. Homil. 16.

ou

wour hearts, as the words of our
l hmouths, *Psalm* 38.9. *Lord all my de-*
h h*re is before thee*, saith the Prophet.
irre Though *Zechary* be dumb and cannot
lle speak a word, yet the Angel tells
Psa him, *His prayer is heard*, Luke 1. 13.
ft An afflicted soul may pray to God in
rat the midst of a company, and though
nu no man hear him, yet God who
o l knoweth his heart, may hear his
oic prayer. Such are the desires of
sir Gods children many times, as they
wi are notable to expresse in words;
bea 2 *Sam.*7.20. Sometimes words flow
a in abundantly in prayer; but the
ai desires and breathings of their hearts
nu do far exceed their expressions; some-
r times their prayers are interrupted,
a full of intermissions and broken sen-
ac tences, but they are perfected by
de these pantings and gaspings of the
si soul begotten in them by the spirit of
v Christ. Sometimes words fall short,
u and quite fail them, being as it were
A raviſht in spirit by a kind of divine
o extacy, and then sighs and groans
t make a double supply of what is
th externally wanting, they being loud
o cries in the ears of God, *Psal.* 145.19. *Aug.*

Hoc negotium sæpenumerò plus agitur gemitibus, quàm sermonibus, & plus fletu quàm affatu.

Therefore the Lord is said to hear not onely the requests, but also the desires of the humble, *Psalm* 10. 17. Yea God heareth the sighing of his people. "As often as I see thee sighing in the sight of God, saith Cyprian, I doubt not but in those sighs of thine the holy Spirit doth breathe; when I see thee weeping me thinks he is then forgiving.

Quoties te in conspectu Domini video suspirantem, Spiritum sanctum nòn dubito aspirantem: cum intueor flentem, sentio ignoscentem. *Cypr.* de cœna Domini.

The Saints are assisted to pray with unutterable groans, *Rom.* 8. 26. so called, because they cannot be expressed by words or gesture:

1. Not by the Saints themselves, whose outward expressions come short of their inward affection in prayer.

2. Not by hypocrites, who may counterfeit their voice, words and gesture, but can never expresse the inward affections of their hearts, without the assistance of the same Spirit of God. A strange child may use the same words to the parent with a true child, but cannot conceive, much lesse speak with the same affection. Those that have felt the pangs of the new birth, shall find themselves for

David *praised God upon an instrument often strings; and he would never have told how many strings*

tim

times at a ſtand, and that all ſpeech will be ſtopt, and words ſwallowed up, ſo that they cannot expreſſe their holy paſſions, affections, raptures, ravishments and meditations. This (as I may ſo ſpeak) is a kind of Angelical ſervice. Angels have no ſpeech, yet have they their ſeraphical *Hallelujah's*, and ſo theſe (I may ſay) are prayers of prayers, the very extract, quinteſſence and life of prayer. When our tongues faulter, when our ſentences are abrupt, when we pour forth our ſoul to God, not by ſpeech, but by tears, deſires, ſighs, ſobs and groans; theſe are of the ſpirits more immediate enditing, and therefore the more pure, the nearer the fountain, and God is the more acquainted with them, and better accepteth of them. When the child cannot ſpeak (it may be) for ſome extream pain and ſickneſſe, and great weakneſſe, but looketh on the parent, ſigheth, groaneth, weepeth, and caſteth up the eye and onely breatheth: Oh, how compaſſionate is the parent, how do his bowels yearn within him? So it is in this caſe

there were, but that he made uſe of them all: God hath given all of us bodies, as it were inſtruments of many ſtrings, and can we think it muſick good enough to ſtrike but one ſtring, to call upon him with our tongues onely? No, when the ſtill ſound of the heart by holy thoughts, and the ſhrill ſound of the tongue by holy words, and the loud ſound of the hands by holy works, do all joyn together; that is Gods conſort, and the only muſick wherewith he is affected. Sr Ric. Baker *Diſquiſ. in Pſal.* 51.

caſe between our heavenly Fath
and us: *Thou haſt heard my voice, h*
not thine ear at my breathing, at my c
*Lam.*3.56. Babes have no langua
for the breſt, but only cries and tea
and this language the mother c
underſtand: yea looking up go
for prayer: *My prayer will I direct*
thee, and will look up, Pſal.5.3. *M*
eyes fail with looking upwards, Pſa
69.3. The affections of the ſoul l
ſmoak break out at the windo
when the dores are ſhut. Tears ha
a tongue and language that our he
venly Father doth underſtand: *T*
Lord hath heard the voice of my wee
ing, Pſalm 6.8. *I heard Ephraim*
moaning himſelf, Jer 31.18,20. G
heareth the voice of our tears, as
weeping conſiſted of words and ſe
tences. *Auſtin* ſaith, "He ſoon
"heareth our teares than our wor
"Tears, ſaith *Ambroſe*, are as
"were a ſpeechleſſe praying, the
"crave not pardon, yet they obta
"it, they open not their caſe, y
"they find mercy. The prayers
tears are much more profitable th
the prayers of words. Words in
pray

Sufficit auribus imber oculorum ſletus citiùs audit quàm voces. *Aug.* de temp. ſerm.226. *Ambroſ.*tom.3. ſerm.46.

rayer may deceive, tears cannot: Words many times do their errands y halves, tears make demonſtrati- n of the whole affection.

Sect. 2. *Of vocal Prayer.*

PRayer is alſo vocal as well as mental, outward as well as in- ward; though the heart be the prin- ipal, yet it is not the ſole agent in prayer: All prayer is not included n conceived prayer. God will have he honor of our tongues, as well as of ur hearts, and the calves of our lips o be offered up unto him; he hath given us a body as well as a ſoul, and looketh to be glorified with both. A man may pray with his heart, but muſt not confine it to the heart alone: Therefore the Lord ſaith to the Church, *Hoſ.* 14. 2. *Take to you words, and ſay, take away all iniquity, and receive us graciouſly.* Words are ne- ceſſary in prayer,

1. That others may joyn with us in prayer, for as it is a duty for the Saints to pray one for another, ſo it is of great uſe to pray one with ano- ther.

ther: Now unless we use word
others cannot joyn with us in praye
God requireth that a family shoul
pray together, this bringeth a ble
sing upon the whole house: the sam
is necessary also in regard of public
Assemblies, where Minister an
people are to pray together, ther
must be a distinct and audib
voice, that they which joyn wit
us may understand it, and be edifie
thereby.

2. To compleat our own prayer
when the heart and tongue go tog
ther in prayer, this is a compleat o
lation. When the dart of prayer
pointed with zeal, and feathere
with holy expressions, it flies hom
and hits the mark, as a learned ma
well noteth.

Dr *Holdsworth* Serm. in Hos. 14. 2.

3. It is necessary to use words i
prayer, to enflame our devotio
and quicken our affections. Pray
is compared to incense, therefor
when the fire is upon the altar of th
heart, it must be blown up into

Voce interdum nos ipsos ad devotionem acriùs excitamus. *Aug.* Epist. 122, ad *Prov.* cap. 9. Utilis quoque est quoniam fervit devotioni ja excitatæ, quæ erumpere solet, & redundare in extremum sectum. *Moller* in *Psal.* 54.

flam

flame by the billows of holy expreſſions: No man can long abide in mental and ejaculatory prayer; if words be wanting, it is a hard matter to keep up the affections in their due bounds, and the heart from running out in many excurſions.

4. Words are not neceſſary in regard of God, to enform him what we want, who knoweth all our wants, and underſtandeth our thoughts afarre off; or to inſtruct him, as if he were ignorant of any thing; but in regard of our ſelves to teſtifie our obedience to his Commandments; who hath commanded us in all our neceſſities to call upon him, and likewiſe to teſtifie our faith in the promiſes of God.

5. Though there be no need at all of voice, when we make our private prayers to God, in regard that God heareth and beholdeth our hearts and minds; yet ſometimes (ſaith *Peter Martyr*) it may be uſed to very good purpoſe; becauſe it may fall out, that we may languiſh in

Pet. Martyr. in 1 *Sam.* 1. 12.

in our prayers, and our minds m
be wearied, which the voice aga
will refreſh, and give thereunto
new vigour. Therefore ſaith *Dou*
vid, I cried unto the Lord with liv
voice, and he heard me out of his hol
hill, Pſalm 3. 4. By our tongues re
prayer we tell God how it is with u
Lord, how are my troubles encreaſed
Thus and thus it is with me. S
Jeremy Chap. 20. 12. *To thee I ha*
opened my cauſe. And *David*, Pſal
119. 26. *I have declared my wayes un*
thee. And though the words th
we utter in prayer are but few, y
if they flow from a ſincere affectio
it may be ſaid of them, as *Tully* i
another caſe; How much is there i
how few words? "The brethren i
"*Ægypt*, ſaith S^t *Auſtin*, are re
"ported to have many prayers; *Se*
"*eas tamen breviſſimas, & raptim quo*
"*dammodò jaculatus*: but all of them
"very ſhort, as if their words wer
"ſo many darts thrown out with a
"kind of a ſuddain quickneſſe. *Giv*
ear to my words, O Lord, ſaith *David*,
Pſal. 5. 1. *Let the words of my mouth*
be acceptable in thy ſight, &c. *Pſ.* 19. *ult.*

Quàm multa quàm paucis. *Tul.* Epiſt. *Fam.* l. 11. Epiſt. 24. *Aug.* Epiſt. 121. c. 10.

Thus

thus *Abraham* speaks and pleads with God in the behalf of *Sodom*, Gen. 18. *Is it fit that dust and ashes should thus speak to God*, as *David* did, *Give ear to my words, ponder and consider my words?* Say but to thy fellow-creature, if once he be above thee in authority: Sir, consider my suit, ponder well what I have spoken, weigh it well before you judge; and will he not presently take it in snuff, and think you have done him wrong, as if you called his wits in question: but such is the love and goodnesse of our great Creator, that he disdaineth not to be called upon in those termes; ponder and consider well my words, that Magistrates may learn (in like sort) to give poor suitors leave, if sometimes transported and carried away with the eagernesse of their affections, they chance to forget themselves. Memorable is that Story of a poor woman, who having a suit to *Philip* King of *Macedon*, hearing him say, that he was not at leisure to hear her, answered him; *Noli ergo regnare*; then give over reigning, said she; *Plutarch. Apoph.*

which

which bold answer of her the Kin
admiring, and taking in good par
gave her present audience, an
not to her onely, but to othe
also.

Now it is not enough to use wo
in our prayers, unless hearty aff
ction go with our words; for o
may pray and not speak, and an
ther speak and not pray; this ma
voice (though never so loud) is n
heard, because his praying is all
voice, nothing in vertue; in outwa
sound, not in inward sense: T
former is heard, yet speaks no
for though his mouth be shut, yr
his heart is open, and his heart tal
eth with God, though his tongue
tied up before men. A sincere Chr
stian, though he make use of
tongue in prayer, yet is he carefu
that his prayers go not out of feign
lips, *Psalm* 17.1. and that when
draws near to God, and honours
him with his lips, his heart be
far from him, *Isa.* 29.13. "The
"rit of prayer, as one well note

Quid prodest strepitus verborum, ubi cor est mutum? sicut enim vox sine modulatione est quasi gemitus porcorum. Sic oratio sine devotione est quasi mugitus Bcum. *Isidor.* Oratio cordis est non labiorum, neque enim verba deprecantis Deus intendit, sed orantis cor aspicit, & melius est cum silentio orare in corde, sine sono vocis, quam solis verbis sine intuitu mentis *Isidor.*

Macrob. Comment. in Somn. Scipion.

sets up the heart to its due height, and then windeth up the words accordingly to it, and so maketh a compleat *Diapason*, or harmony of the whole, to yeeld a gratefull sound in the ears of God.

CHAP. IV.

Of the efficient of Prayer.

THe next thing I shall treat of, shall be the efficient cause of rayer, which is the holy Ghost: r desire to pray, is not bred in us by ature, nor acquired by humane udy or industry, but put into us by he Spirit of God, as a judicious Di- Balls *Treat. of* ine well noteth: As no man can *prayer.* y Jesus is the Lord but by the holy host, 1 *Cor.* 12. 2, 3. So no man n be enabled to call upon the Lord his Father sincerely and affectio- tely, but by the sanctifying Spirit. *because ye are sons, therefore God hath nt forth the Spirit of his sons into your arts, whereby ye cry Abba, Father, al.* 4.6. The Apostle exhorteth the

Ephesians, to pray with all manner [illegible]
prayers and supplications in the Spiri[illegible]
Bains Exposit. in Ephes. *Ephes.* 6. 18. "The Spirit is the ri[illegible]
"of true prayer, if it proceed n[illegible]
"thence, it is an empty ring whi[illegible]
"God regardeth not, saith a learn[illegible]
man. Prayer is not a work of ma[illegible]
wit, nor of humane learning: F[illegible]
saith the Apostle, *We of our selv*[illegible]
know not what to pray for as we oug[illegible]
Now true effectual prayer, is a wo[illegible]
a fruit, a gift, an effect of the sanc[illegible]
fying Spirit: *The Spirit it self help*[illegible]
our infirmities, and teacheth us to pr[illegible]
Rom. 8. 26,27. As a Watch can[illegible]
go, unlesse the spring be wound u[illegible]
and an instrument can make no m[illegible]
sick, though it be in tune, unle[illegible]
we finger it, and play out; a[illegible]
reason will make this evident [illegible]
us.

1. All good works are the fru[illegible]
of the Spirit, *Gal.* 5. 22,23. the[illegible]
fore to pray being a good work, i[illegible]
a fruit of the Spirit. *I will pour w*[illegible]
ter upon him that is thirsty, and flo[illegible]
upon the dry ground: The meani[illegible]
whereof he interpreteth in the n[illegible]
words, *I will pour out my Spirit on*[illegible]
se[illegible]

ſeed, and my bleſſing on thy off-ſpring;
and they ſhall ſpring up as among the graſs,
and as willows by the water-courſes;
one ſhall ſay, I am the Lords, and ano-
ther ſhall call himſelf by the name of
Jacob, and another ſhall ſubſcribe with
his hand unto the Lord, and ſirname
himſelf by the name of Iſrael, Iſa.
44.3,4,5.

2. As all the actions of Gods com-munion with us, or communicating himſelf unto us, are conveyed by the holy Ghoſt, as in the workes of converſion, ſanctification, con-ſolation, *&c.* So all the actions of our communicating our ſelves to him, are mannaged and diſ-charged by the Spirit; as Faith, Re-pentance, Love, *&c.* ſo likewiſe this prayer.

Queſt. *Doth not then a regenerate man pray truly, or doth only the holy Ghoſt pray in him, and for him, as Chriſt did, and doth make interceſſion for his peo-ple, or as one man may pray and doth for another.*

Reſp. A regenerate man; foraſ-much as he is ſpiritualized, *&c.* by vertue of that increated heavenly na-

ture and principle, may be truly sa
to pray, and properly too, as a me
that hath legs may be said to go; bu
though prayer be the gift of God, yh
it is the act of man. The Lord sio
of *Saul* after his conversion, *Beh*
he prayeth, Acts 9.11. But this desp
not exclude, but rather necessaro
include the concurrent assistance
Gods Spirit, a special concurrence
the Spirit to produce this spe
work; *For of our selves we are not sce*
ficient for one good thought, 2 Cor. 3
As he that hath legs cannot go wi
out the common concurrence od
Gods Spirit to that common acti
so it is in the children of God: A N
is with a wheel that hath in it an
titude to turn about; but this m 1
be done by some hand, or some
ternal, or internal motion, or a 2.
mation; if that cease, the wheel
quickly stand still: so it is in all im
holy actions of a good man, and re
this of prayer; there must be an
citing and concomitant work of 3.
Spirit; the Spirit of God is set o
the prayers of Gods people, it ha
superintendency over them, he
vern

erneth them in their prayers, with-
ut whose assistance they know not
hat to ask, as they ought: It is the
ork of the Spirit *ad preces instigare*,
stir up unto prayer, *Et verba &*
spiria suggerere, and to suggest
ords and breathings into them,
ch prayers God will grant which
readeth written in the stile of his
wn Spirit. The reason why God
cepteth those prayers, is because
ey come from the Spirit, and are the
pressions of his own Image, which
od cannot chuse but love, where-
ever he beholdeth it, as *Calvin* saith.

Ubicunque faciem suam Deus contemplatur, illam meritò amat, & honore habet. *Calv.* instit. l. 3. c. 13.

Now the Spirit enableth a man to
ray:

1. By convincing him of his sins,
nd of his miserable estate by them.

2. By working in him a desire to
e delivered from them, shewing
im withall the true and onely way
recover out of that estate, *viz.* by
esus Christ.

3. By begetting in him a true faith
nd sanctified nature, by which he
prehendeth God to be his gracious
ather in Christ, willing to receive
im into the armes of his embrace-

ments, upon his unfeigned repe
ance. And then

4. By stirring up spiritual desir
and earnest requests unto God in
heart, for putting words in
mouth, and so enditing his pray
for him, that they may be accep
ble; and this the Spirit doth ordi
rily in every mans first conversion
and afterwards upon occasion st
ring up his spiritual part; to p
out it self in supplication, out of
holy acquaintance and familiar
that it hath with God.

Hence you may see the grou
why the prayers of the Saints are
powerfull with God, *viz.* not on
because they are tendered and p
sented up in the name of Christ;
also, because they are endited a
put into us by the Spirit, who tea
eth us to pray (both for matter a
manner) according to the will
God, *Rom.* 8. 27. The Spirit on
knowing the mind of God, 1 *Cor.*
10, 11. and so God knoweth and
proveth the voice of his own Spi
thence it is, that *praying in the*
Ghost, Jude vers. 20. "They w

Crooks *hypocr.*, part 1. chap. 21.

ſtle with God, and overcome him with his own weapons, and being ſtrong in the Lord, and in the power of his might, they do not onely encounter Devils, but alſo prevail with God, as a grave Divine noteth. And thence it is, that their prayers pierce the clouds, and have preſent acceſſe to the throne of Grace, entring into the ears of the Lord of Hoſts. Our prayers are of the works of Gods Almighty Spirit, and therefore they have an omnipotent and irreſiſtable power to prevail with him, *Gen.* 32.26. *Exod.* 32.9,10. And therefore thoſe that deſire this gift of prayer, let them labour after the aſſurance of this gift of Gods ſanctifying Spirit, that ſo they may come into an holy familiarity with God by prayer and ſupplication. This Spirit is gotten by our conſtant and faithfull attendance on the Word plainly and powerfully preached, *Gal.* 3.2. And as we prize that high and heavenly exerciſe of prayer, having the Spirit, let us be carefull we quench not, nor grieve the Spirit, by our careleſſe neglecting the motions of

of it, nor resist it by our rebelli
against it, and so cause it in displ
sure to withdraw its influences fro
us, whereby we become secure, c
and dead, and so unfit for the ex
cise of all holy duties, especially t
of prayer. It is our duty there
to stir up the gifts of God in us, t
all our prayers may be quickned
this Spirit of supplication, and
every petition pouring forth w
the Spirit suggesteth to us. The
which God would have burning
on the Altar, came from the L
from Heaven, *Levit.*9.24. All o
fires were strange fires, *Levit.* 10
and the Sacrifices not accepted,
the sacrificer punished: Yet must
a Christian give over this duty wh
ly to the Spirit of God, because
Spirit enableth us to do it, but
must rouze up our selves, and m
our selves (in what we can) fit
the Spirits guidance, continuing
the diligent use of all holy me
that the Spirit may blow more
more strongly upon us. The Sp
giveth abiility to pray, and in
citeth us to it, but we must pray

he Spirit. Many cry, *Lord help*, who quicken not themſelves to this uty; they think meerly upon the ew of ſupply that cometh from the pirit; but if you keep your ſeed in he Garner, God will not encreaſe our ſtore; you muſt plow and ſow, nd then in your endeavours you nay look for a bleſſing from Heaven. God hath ſaid, he *will meet his people*, Iſa. 64. 5. but he expecteth that you ſhould be going and then he will come. "God dealeth with his people (ſaith a good Divine) as men do with young ſwimmers, he will hold up your heads, but you muſt ſtretch out your limbs.

Symonds *deſerted Souls caſe and cure.*

CHAP. V.

Sheweth, to whom we muſt pray.

Sect. 1.

NOw am I to ſhew, to whom our prayers are to be directed, and that is to God alone. Prayer (as a Father

Father well ſaith) is a familiar co
ference with God; by it we talk wi
him (as it were) face to face: A
what greater dignity and priviled
can be vouchſafed to ſinfull duſt a
aſhes, then familiarity to talk w
ſo great a God, and daily to have
free and eaſie admittance into h
preſence, to manifeſt our neceſſi
to him, and to crave his ſupply a
ſuccour? God onely is to be pray
unto; he is ſtiled in Scripture, *God hearing prayer*, Pſalm 65. 1. *thou that heareſt prayer, unto thee ſh all fleſh come.* Not Angels, Sain nor any other creatures are to be c led upon. *David* in his diſtreſſe c leth not upon any of the Patriarc departed, not upon *Samuel* or *Jon than* his dearly beloved frien whereas had he been of the Popi faith, he would have applied him ſelf unto them; for that as the P piſts hold, as the Saints have a g neral care of the Church mil tant, ſo more eſpecially they a ready to befriend ſuch as th were acquainted withall in their li time.

Vid. *Sharpij* curſum theologica *Tom.* 2. *Quæſt.* 5. *Col.* 42. & 51.

The Reaſons to prove, that God onely is to be prayed unto, are theſe.

We have a precept for this duty, *Reaſ.* 1.
Pſalm 50 15. God ſaith, *Call upon me in the day of trouble, and I will deliver thee.* Look as nature teacheth children to come to their Parents for every thing they need, not to ſervants in houſe with them; ſo grace and Gods word, teacheth Gods children to come to him, and cry *Abba Father*, and to flie to him in their neceſſities. All others are rather perſons praying to God, than perſons to be prayed unto as God.

Object. *But, are we to pray onely to God the Father? (becauſe our Saviour ſeems to direct us to pray onely to God the Father.* After this manner pray ye, Our Father] *and even* Bellarmine *and the Papiſts themſelves do except, that it is lawfull alſo to pray to the Sonne, and to the holy Ghoſt: For if the word* [Father] *were uſed excluſively, then might we deny praying to the Sonne, as to Angels and Saints.*

Reſp.

Resp. It is not necessary, that the word [*Father*] should be understood *personally*, but rather *essentially* for the whole Deity. *Call no man father on earth, for one is your Father which is in Heaven*, Matt. 23. 9. Thus the Godhead is called Father, as well by Nature, as by Grace, by Creation, as Adoption, *Isai.* 64. 8. He is called *the Father of spirits*, Heb. 12. 9 he being the natural Father of Christ from all eternity; he also vouchsafeth for his sake to take us to be his sonned by faith in Christ Jesus, *Gal.* 3. 26. In this acception the *Sonne* is called a *Father*, *an everlasting Father*, Isa 53.10. Isa. 9. 6. Isa. 8. 8. And thus the *Spirit* may be called *Father* also, because by him we are regenerated, *Joh.* 3. 5 whereas the Angels and Saints cannot be called our Fathers, but our Brethren, *Rev.* 22. 9. in the Deity we must think of three Persons, but one divine Essence, one God.

Unus potentialiter, trinus personaliter.

2. If the word [*Father*] were to be understood personally, yet is not the inference the same; the Father

Father is to be invocated, therefore not the Son, nor the holy Ghost with these; therefore not the Angels nor Saints: For there is no natural difference between the three Persons, for they are each the same one invisible God; and therefore all their work, *ad extrà sunt indivisa*: but there is a natural and essential difference between the Father and the Angels, and also an external difference. And therefore the Ancients have observed, That when the Father is onely mentioned, it is not to exclude the other two Persons, but only to difference the true God from those that are not gods by nature.

πρὸς ἀντιδιαστολὴν τῶν οὐ φυσεῖ θεῶν.

Object. 2. Bellarmine *excepteth, That Christ in that prayer doth not teach his Disciples to whom they should pray (for that they knew well enough) but for what thing they should pray.*

Resp. Christ taught his Disciples, not onely *materialitèr*, but *formalitèr*, how they should pray; as appeareth by their request, *Lord, teach us to pray*; which request was gene-

general, as well of the form, as they the matter; whereas if they had meant of the materials, they should have framed their requests thus: Lord teach us for what things we must pray. And although they knew he was to be prayed unto, yet they were ignorant how they should pray unto him; and therefore he taught them how to pray which comprizeth both matter and manner; and therefore thereby you may observe,

1. That the Apostles intreat of our Saviour in general, how they must pray, and not in particular how to pray to God; for then it might have seemed, there had been prayers distinctly, some for God, some for the Saints; but this general request takes away all cavil.

2. Christ saith, *Cum oratis*, *When ye pray*, answering to their general request; and therefore is as much as *Quoties oratis*, as often as you pray. Now if Christ here gave a general form to be used, then such as when they pray do not say, *Our Father which art in Heaven*, &c.

they

as they do not pray: But such as call upon the Virgin *Mary*, Angels and Saints, dare they say, *Our Father which art in Heaven?* Therefore Christ taught no other to be called upon but God alone.

Resp. 2. Prayer is a part of Gods worship; it is that which he requireth of us, *Hos.* 14. 2, 3. It is that wherin much of his glory consisteth, and *his glory he will not give to another*, Isa. 42. 8. Now we glorifie God by nothing more than by praying to him, *Psalm* 50. 15. Hereby we acknowledge him to be the fountain of all mercies and blessings, we have or do desire; praising him for his bounty and liberality towards us, as being both able and willing to help us in all our necessities. The Heathen that knew not the true God, and in what manner he was to be worshipped, did know by the light of nature, that God was to be called upon in all necessities; therefore the Mariners in a storm, *Jonah* 1. 5. *Cried every man unto his God.* Now, 1. This was good that they prayed; for it's a tribute due to God, such a tribute as none

none can be excuſed for not payi
2. Good alſo it was that they pra
when they were in trouble. 3. N
were they to be blamed for crying
their prayers; ſo as it proceed
from fervency of affection, and
from vain-glorious affectati
4. It was good alſo that they joi
ced together in prayer: but h
was their fault, onely they pra
unto falſe gods; *They cried e*
man to his god. Theſe Heathe
mariners under a falſe Religi
underſtood that ſome Divine Po
er was to be adored, ſaith *Jer*
and therefore they cry alſo to
nas being aſleep, *Awake, O ſlee*
and call upon thy God. The *A*
nians likewiſe ſet up an Altar w
this Inſcription, *To the unknown G*
Acts 17.23.

Sub errore religionis intellexerunt. Naurae, aliquid numen verendum eſſe. *Hieron.*

Now as he is an Idolater, w
prayeth to thoſe who by nat
are not gods; then is he to be
counted godly, who prayeth he
tily to the true God: to him o
ly we are bound to pray. who
we muſt ſerve and worſhip: B
God alone is to be ſerved a

wo

worſhipped by us, therefore to him alone muſt we pray, *Deuter.* 6. 13.

Prayer is a ſpiritual Sacrifice; now under the Law, Sacrifice was to be offered to God alone: *Let thy prayer be as Incenſe, and the lifting up of my hands, as the Evening Sacrifice*, Pſalm 141. 3. When the Prieſt of *Jupiter* with the people would have offered Sacrifice to *Paul* and *Barnabas*, they rent their cloathes, and cried out, *Sirs, why doe ye theſe things?* Acts 14. 12, 13, 14. The *Rhemiſts* on that place tell us, "That exter-nall Sacrifice is not to be offered to man nor Angel, nor any creature, but to God alone. Now the Sacrifice of prayer is an higher and more excellent Sacrifice, than any outward Sacrifice can be, and the offering up of the calves of the lips, more acceptable than a calf out of the ſtall, or a Bullock that hath hornes and hoofs." *Rhem.* Annot. in *Act.* 14.

None ought to be called upon but ſuch as we beleeve in, *Rom.* 10. 14. *Reaſ.* 3.

How shall they call upon him in wh they have not beleeved? therefore pr er must be made in faith: *Psal.* 5. 2. therefore saith *David, hearken t the voice of my cry, my King, and God, for unto thee will I pray.* Psal. it is a wicked thing to derive f from any creature: *Bellarmine* to clare the force of this reason, hath jugle: *He cannot,* saith he, *call the Saints, who doth not beleeve there are Saints, and in a manner ho them:* but the Scripture teach that the Saints are in no manne be beleeved in, but God alone.

Vid *Jun.* animadv. in *Bellarm.*

Ball's *Treat. of Prayer.* *one thing,* saith Mr. *Ball, to have f of the Saints, another to beleeve in Saints:* he that holds not the for er, denies the communion of Sa in the unity of the spirit; he t affirmeth the other, hath not learned Christ or piety.

Reas. 4. He only that is προσκυνώτης, is to called upon; for prayer is often inward groaning and desire of heart alone: now he that must h and grant our petitions, must disc the sincerity of the persons pray to him; else the hypocrite may spe

as well as the upright perſon, for he can give as good words, and make as fair ſhews as the ſincere: but this the Lord only can do: God onely knoweth our hearts, and what we inwardly deſire. *Jer.*17.9,10. *Acts* 1. 24. God is omnipreſent, and heareth all prayers in all places, and at all times; and as for mentall prayers, no Angels, much leſs can Saints know them; now the Lord is preſent in all places, filling heaven and earth; and he onely is infinite in knowledge, and truth it ſelf, who can not deceive, nor be deceived.

God onely is all-ſufficient, and able to ſupply all our wants, therefore we muſt come to God onely in prayer, he who is the all-ſufficient God, the father of lights, from whom every good and perfect gift deſcendeth, *Jam.*1.17. who can irreſiſtibly effect whatſoever is good for us. Mr *John Bradford* tells us, that three things muſt of neceſſity be in that party, to whom prayers muſt be made: 1. He muſt be preſent in all places at once; and have ſuch ears, as he may hear all the world at once. 2. He muſt be

Reaſ. 5.

Jo. Bradford. Meditat. in Orat. dominic.

so mercifull, as that he will par
all the faithfull that call upon h
and deliver them that cry unto h
and bestow such things as he kn
eth best for them. 3. He must b
sufficient power to help all at onc

Sect. 2.

But here it will be necessary to
swer divers Objections of
Papists.

Object. 1. It is objected by th
that Jacob *prayed unto an Angell*
behalf of Josephs *sons.* Gen. 48.
The Angel which redeemed me fro
evil bless the lads, and let my na
named upon them.

Resp. By the Angell that deli
ed him is meant Christ, who is c
an *Angell*, and *the Angell of th*
venant. Mal. 3. 1. he is set out b
sacerdotall office, as being he
was covenanted for, or promised
he that should administer the c
nant: and the Fathers are of o
on that this Angell was no cre
Angell, because he is joyned
God, mentioned *verse* 15. and as

Basil. contr. *Eun.* lib. 2. *Athanas.* Orat. 4 contr. *Cyril.* thes. lib. 3. cap. 1. *Hilar.* in *Psal.* 122. *Procop. Gaz.* in *Gen.* 48.

lled an Angell here, and *Exod.*23. 23. *Behold I send an Angell before ee.* So is he called a man, *Gen.*32. 4. becauſe he was in a mans ſhape; t was indeed true God, as appear- h by the name which was given to *cob*, after he had prevailed with im, *verſ.*28. and as himſelf did un- erſtand, *verſ.*30.

2. When *Jacob* ſaith, Let my ame be named or called upon the ds, his meaning is, that *Jacob* would ave *Joſeph's* ſons be counted for his ns, and be called the ſons of *Jacob*; s appeareth *Gen.*48.5. as afterward ey were reputed, and the Hebrew hraſe doth import no other, as it is ed, *Iſa.*4.1. and elſewhere: beſides e never find, that ever they wor- ipped him after his death, but ra- er the contrary; as may be col- ted from *Iſa.*63.16. and why ould *Jacob* require this of *Joſeph's* ns, rather than of his own chil- ren?

*Object.*2. They object further out f *Job.*5.1. that ſpeech of *Eliphaz* to *ob*, *Call now, if there be any that will nſwer thee, and to which of the Saints*

wilt thou turn? Job 5. 1.

Resp. 1. This is meant rather of
Saints then living, than of the Sa
departed, by the scope of the pla
sc. those that were then present
that conference, or any other t
known unto him; to see if after
peal to them, any of them wo
maintain him in his cause, or
the wrath of God did not at one tim
or other destroy the wicked man.

2. Or if it were meant of Sa
departed, his meaning is, that
could not give instance of any
Saint in former ages, that ever
fered the like with him; there
they concluded, that he must
be an hypocrite.

3. If *Eliphaz* did exhort *Job* to
for aid to the Saints departed, it
loweth not, that it was therfore
full; for he that spake not the
in other particulars, as *Iob* 42. 7.
the more likely offend in this:
therefore *Bellarmine* granteth
this is not a convincing argume
becaule *Iob* himself doth not say
but onely as it was the custome
to do.

4. So

4. Some understand this of the Angels: Call to the Angels and see, any of them will vouchsafe to answer thee, which may be to thee an argument how vile thou art: and so this is an Irony. *Masius* in *Ios.* 5.13. *Vatabl.* Annot. *Mercer.*

Obiect. 3. Psal. 139. 17. where we translate, *How pretious are thy thoughts to me O God?* the vulgar Latin turneth thus; *Mihi autem nimis honorificati sunt amici tui:* Lord, thy friends are wonderfully honoured of me: how these friends (say they) are Saints departed, and this honour is Invocation. Vulgat. in *Ps.* 139.17.

Resp. One of the originall words signifieth to be pretious, and [*Reang*] though it sometime signifie a friend, yet it also signifieth a thought, and is so translated *Psal.* 139.2. by the LXX, and the vulgar Latin; so that it may very well be translated, *How pretious are thy thoughts to me?* and thus it would suit far better, if we compare it with the context. But 2. Let the translation be according to their mind, what force is in it? For It cannot be proved, that *David* meant rather the Saints living than

רעים

the Saints departed, according ty
that *Psal.*16.3. *My goodness extendeth hi*
to the Saints that are on the earth, and ill
the excellent in whom is all my delight. ac
Psal. 16. 3. But 2. What if they
were dead, and he did honour them ei
yet what manner of honour for
this that he gave them cannot ha
proved: We confess that the Saints
departed are to be honoured, ogh
not with the honour of invocation
neither is there the least ground mo
Scripture, that ever the Patriarchs au
Jews did ever honour the dead: he
if they did, this would prove, that on
should honour the Saints dead bal
Christ, of whom the Papists (hea
are otherwise mad enough with lin
kind of adoration) make not say
standing no account of ad
any of the Patriarchs dead civ
Christ. me

Object.4. *One creature may be* in
full to another, therefore we may pr for
to another. qu

*Resp.*1. No creature of it self str
be helpfull to another, further fro
God permits or enableth them: dif
saith, *Isa.*10.3. *What will ye do* pa

ty of viſitation, and in the deſolation which ſhall come from far? to whom will ye flee for help? and where will ye leave your glory? and *Iſa.*31.3. *The Egyptians are men, and not God, and their horſes fleſh, and not ſpirit, when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.*

2. Its not a ſufficient ground to unmove us to call upon another, becauſe it may be helpfull to us (for then might prayer be made to unreaſonable creatures:) We muſt know alſo; that he to whom we pray, heareth us, and is both able and willing to help us; but this we cannot ſay of the Angels and Saints.

3. We muſt diſtinguiſh between civill and religious worſhip; the former is done onely in civill reſpects, in ſuch particulars, wherein we have ſome ground, that the party we requeſt can help us: as Miniſters to inſtruct us; Magiſtrates to protect us from wrong; Phyſitians to heal our diſeaſes, and to theſe we are to repair onely as Inſtruments under God for

for our help, depending on God and praying to him for blessing. Now when we sue unto men for help, such prayer is not religious for that is to be made with assurance of faith, which is only proper to God, and therefore to no creature. So that this Argument is of no force or consequence.

Sect. 3.

HOw then doth this condemn the gross Idolatry and Will-worship of the Papists in divers particulars, that they maintain the Doctrine of Angel-worship, of adoration of Saints, and of the Virgin *Mary* and canonized Saints, calling especially on the Virgin *Mary*, as the Queen of Heaven, the mother of mercy, the life of grace; the seed that should bruise the head of the Serpent, and in their Liturgy they have a Litany whereby they pray, 1. To her. 2. To the Arch-angels and Angels. 3. To Patriarchs and Prophets. 4. To the Apostles and Evangelists. 5. To

Regina Cœli, mater misericordiæ, gratiæ vita, dulcedo & spes nostra.

Gne Martyrs. 6. To Fathers and
esi Doctors. 7. To Popes and Con-
n fessors. 8. To Monks and Ere-
gi mites. 9. To all the Saints, Vir-
h gins and Widows, that they would
om yn together to make Intercession
re or them; and to these Saints they
ave their set Holy-dayes, to them
co ney burn Tapers, perform Masses
nd Trentals: Each have their sun-
ry Collects, Hymns, Prayers and
Oblations; each have their sundry
ffices designed them. Some are
n t ver Cities and Countreys; some
or re over trades; some are over di-
rs eases; some have the special gift of
ne estowing Arts and Sciences. Now
n what is all this but to *forsake the*
fountain of living waters, and to hew
ci *out broken cisterns that can hold no*
ue *water*, as God complaineth in a like
er case? *Jer.* 2. 12. And what's the
ou ise of all this, but from a prepo-
terous admiration of Saints depart-
Ld (or I may say of some of them
he hey were rather Devils incarnate)
ge nd from the perverse opinion of
Such as make no difference between
Civil prayer to men living, and re-
th ligious

ligious prayer to Saints departe
Which errour hath been mainta
ed and heightned by the pertina
ous ambition, and great avarice
the Popish Clergy; so that now
Proverb among the *French* is
without ground; *God knoweth more than the Saints.* Thus h
they jumbled together God and
Saints in a promiscuous manne
worship: Nay, to what an he
of madnesse are they run, in
the very bones, ashes, and garme
of Saints departed are preserved
them in boxes, and publickly a
red, by carrying them about in p
cession, falling down before th
and praying to them, kissing
them, burning incense before th
and ascribing to them the po
er of working miracles, h
ing diseases, and driving a
Devils.

Qu'on ne cognoist Dieu plus entre les Saints.

Let us now therefore learn
abhor all creature-adoration, b
in deed and desire; and pray
ly to the true God: all others
but miserable comforters; as
our necessities, none can know the

ut God onely; none will more ity them than God, as *Austin* ittily observeth out of the Para- le of Christ, *Luke* 11. 7, 8. where nely the master of the house an- wered, and gave what was craved: None of the Porters answered; for leep had held them all, neither Angels nor Prophets answered: But though thy children sleep; yet hou never slumberest nor sleepest, who art the keeper of *Israel*. There- ore to the Lord alone let us seek, et no pretence divert us from him: t were an ill excuse, for a wife to plead, she loved her husband dear- ly; and therefore in his absence she must have others, to see them and embrace them, and communi- cate her loves to them, as remem- brances of him; but the husband would loath it, and account it but a whorish love: Even so it would be far worse to give that worship to others that is due to God alone. Besides, in all the Scriptures you shall not find, that any Patriarch, Prophet or Apostle, hath at any time put up any prayer to any An-

Nullus de janitoribus respondit, q. omnes tenuerat somnus, nòn Angeli, nòn Propheræ: at licet pueri tui dormiunt, tu nòn dormis qui custodis *Israel*. August. in *Luc*. 11. Vid. *Lycer*. Harmon. cap. 107.

gel

gel or Saints departed. And, 2. An
gels have refused this honour, ney
would not accept thereof, wou
men would have worshipped that
Revel. 19. 10. *Revel.* 22. 9. The Apo
stles also have refused to be ws,a
shipped, while they were living, Act
10. 25, 26. *Acts* 14. 14, 15. And no mo
vel, for if it be true what is repor
ed of *Olympias* the mother of *Alex*
ander the Great, that hearing tha
he stiled himself the son of *Jupi*
she wrote to him, desiring him th
forbear doing so any more, if ra
for his own sake, yet (at least) od
hers, because she feared the displea
sure of *Juno*: Much more had ten
Angels and Saints cause to fear suc
displeasure of Almighty God, if th
should adventure to assume to the no
selves what was proper to him alo
Origen. contra *Celsum*, lib. 8. *Origen* teacheth us, that this was
ancient Faith and Religion of
Church, shewing that God only
to be worshipped, that Christians
make their prayers onely to
by Jesus Christ: That althou
the Angels be so divine and exc
lent in nature, as that the Scriptu
sometim

2. ometimes calleth them gods, and
, ey do bring unto us the gifts of
wod, yet that we are not for all
that to worship them, or to do divine
e Honour unto them, but that all pray-
ws, all supplications, intercessions and
g, ankſgivings are to be destinated
nto God the Lord of all things by
epe Highpriest the living Word,
Who is God, greater than all Angels:
g that no man should dare to offer
up rayers, but onely to the Lord God
im who alone is abundantly sufficient
if r all) by our Saviour the Sonne of
st) od. The Council of *Laodicea* also
sp creed, *Ne præcarentur Angelos,* that
d en should not pray to Angels,
ar uch lesse did they intend that
if t en should pray to men, who know
the not, and being only men, can be no
alo ediators for our prayers, and our
as aying to them can no whit avail to
of r salvation. No creature hath ears
nely ng enough to reach the complaints,
ns r stock large enough to supply the
ants of his fellow-creature: there-
ou re to God alone must all flesh
exc me.

Theodoret. in *Colos.* cap. 2.

CHAP.

CHAP. VI.

Sheweth in whoſe name we are to pray.

Sect. 1.

NOw are we to ſhew in what name we are to put up our prayers to God, *viz.* in the name of Chriſt. One of the Fathers takes much pleaſure in reading *Tertullian*, *Hortenſius*, yet this at laſt made him lay it aſide, becauſe he found not therein name of Chriſt in it. As the name of Chriſt is the ornament of Books and Sermons, ſo it is the eſſence of all prayers. *Verily, verily I ſay unto you, whatſoever ye ſhall ask the Father in my name he will give it you*, our Saviour Chriſt, *John* 16.23. *Whatſoever ye do, do all in the name of Chriſt, giving thanks to God the Father by him*, Col. 3.17. Through him we

In nomine Chriſti id fieri dicitur, quod fit ſecundum ejus mandatum & voluntatem, invocato illius adjutorio, & ad gloriam ejus amplificandam: per ipſum mediatorem & invocare Deum debemus, & gratias poſtquàm Deus nos audiverit invocantes. *Davenant.* in Col.

oth *Jews* and *Gentiles* have entrance
o the Father by one Spirit. God
n himſelf is a conſuming fire, but
n Chriſt he is a fire in the buſh that
ar urneth not.

*Reaſ.*1. We are of our ſelves indiſ-
poſed to draw nigh to God by nature.
rayer is a communing with God,
hich preſuppoſeth a familiarity
with him : *In Chriſt we have bold-*
p *oſſe and acceſſe with confidence to come*
nto *the Father*, Epheſ. 3. 12. By
s nature we are ſevered from Gods
Preſence; *Our iniquities ſeparate be-*
le*tween us and our God,* Iſa.59.2. Un-
noter the Law, when people had ſin-
ned, they muſt offer a ſin-offering
Bo take away their ſinne, and after-
enward they might bring their burnt-
offering, *Levit.* 5. 7,8. ſo it is with
Us, we have all ſinned and gone
, ſtray, and we muſt by faith in our
hearts offer to God the Lamb ta-
aking away our ſins, then may we
*h*come boldly to the throne of grace,
n and offer up a holy Sacrifice to God
by Jeſus Chriſt. As God by Chriſt
er econciled the world to himſelf, ſo
ast God by Chriſt diſcovereth himſelf
Col.

to the world; for we cannot ha
any knowledge of the Father, b
by the Son: He is indeed entitul
Our Father, but it is first as he
the Father of our Lord Jesus Chri
he looketh on his elect as parts
Christ, and therefore they a
called *the fullnesse of Christ*, Eph
1. 28.

2. We cannot draw nigh to G
in prayer without Christ, becau
Gods promises ought to be t
ground of our prayers, and th
are all made unto us in Chri
and he that prayes without a p
mise, cannot hope to speed in h
prayers. That which in the L
God commandeth, in the Gos
he promiseth to give unto his pe
ple. Now the Precepts and Pr
mises of God are the latitude of o
prayers. And as the promises co
from Christ, so they are all *Yea*
Amen in Christ, 2 Cor. 1. 20.
likewise the reward of our obed
ence cometh from Christ also, p
sing in and through the hands
our Mediatour; through this gol
en Pipe the treasures of wisdo

Joseph *commandeth his brethren*, that if ever they would see his face with comfort, they must bring their brother Benjamine with them: *So if ever we expect any con-*

nd grace are conveyed into our uls.

3. Both the original of prayer meth from Christ, and the acceation of our prayers is in and rough Christ: He is the Altar at sanctifieth the gift, *Matth.* 3. 19. Even the impure services, nd weak endeavours of his people e sanctified by him. In vain it then to come to God without a ediator, to procure access, audice and acceptance for us; he it is at sits in Heaven making intercesn to God for us.

fortable return of our prayers, we must bring our elder brother Jesus Christ, and put up all our requests in his name. Tho. Stapleton *prompt. morale.*

Sect. 2.

HEre I shall propound divers Questions.

Quest. 1. *What is the Intercession that Christ now maketh for his people?*

Quest. 2. *For what is this Intercession of Christ?*

Quest. 3. *For whom he maketh Intercession?*

Quest. 4. *To whom is Christ our Mediator?*

Quest. 5. *When did Christ take upon*

him this Office of his Mediatorship?

Quest. 1. *What is the Intercession that Christ now maketh for his people?*

Resp. This Intercession of Christ in his glory for us, is not in bending of his knees, corporal prostration, oral supplications for the elect as he often did in his estate of humiliation upon earth; this seemeth not his glorious condition. But

1. In a glorious presentation of himself, his perfect obedience, merits and sufferings in the celestial Sanctuary before the face of God in the behalf of his redeemed ones, *Heb.*9 23,24.

2. That as formerly upon earth by outward voice and expression he earnestly prayed for them, John 17. 11, 15, 24. So now in Heaven by inward affections he earnestly desireth the benefit of his righteousnesse and satisfaction may be effectually applied to them for their infallible salvation.

Q.

Quest. 2. *Consider for what is this tercession of Christ?*

Resp. 1. That our persons, pray-, and all other our pious endea-urs, and holy services, (though ixt with many corruptions and perfections) *may be accepted of him o is the beloved of the Father,* h. 1. 6. *Phil.* 1. 11.

2. That neither our daily fail-s and infirmities, nor the ma-nations and oppositions of Sa-n and his instruments, may sepa-e us from the love of God, nor se our final Apostasie from the e faith: Christ tells *Peter, Satan h desired to winnow thee, but I ve prayed for thee that thy faith fail*, Luke 22. 31, 32. All which was gantly typed out, *Levit.* 16. by e High-Priests entring into the st holy place in the day of the nement. For, 1. The expiato-Sacrifice was offered at the door the Tabernacle of the Congre-ion, and afterward the bloud s brought into the Sanctuary. Incense was offered up with the ud, signifying the prayers and

desires of the Saints, as it is plained, *Revel.* 8.3. And, 2. U his shoulder and breſt, he bare names of the twelve Tribes, whom the typical Propitiation made; ſignifying Jeſus C ſhould be a Propitiation for ſinnes through faith in his bl *Rom.* 3. 24.

Queſt. 3. *For whom doth he Interceſſion?*

Reſp. For his elect, ſuch as in him: *I pray not for the w but for them which thou haſt g me*, John 17. 9. Yea for the not yet actually in him, that may not periſh in their unreg rate eſtate. As the benefits of redemption were available to fore-fathers before his incarnat by their faith in him that was come; much more now after actual performance, even to t that are elected, though not ye him; ſince Gods acceptance of is rather grounded on Chriſts rede ption of us, than on any grace exiſt in us.

Object. *But is not Chriſt an terceſ*

cessour for the whole world, since the Apostle saith, If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sinnes, and not for ours only, but for the sinnes of the whole world, 1 *John* 2. 1.

Resp. 1. This one understandeth by the whole body of the Creation: for as by *Adams* fall the whole world was cursed; so Christ by his death hath renewed the blessing to the world again, to the whole body of the Creation. *Noah* being a Type of Christ, and making atonement for the world by sacrifice, *God smelt a sweet savour* and promised, *that he would no more curse the earth for mans sake*: that which was done by type in him, is perfectly procured by Christ; *All the creatures are redeemed in him,* *Isai.* 44. 23. are become Christs servants, subject to his dominion, he hath bought them all, *Rom.* 14. 9. Christ is now Lord of all; he hath bought us, and all that we have, and he hath so purchased it, that the

Cotton. *Exposs. in* 1 John cap. 2.

world, yea all the disorders a
tumults of the world shall be
blessing to the Church. Christ ha
bought the bad as well as the goo
2Pet. 2. 5. So that they are Chri
vassals, and are under his domi
on, as a slave is to be ruled by h
that hath bought him, and th
are bought for the Churches serv
to do them good. 2. "By all
"world, saith *Beza*, is meant, t
"Christ is a Propitiation for all s
"of faithfull people in the wo
"of what condition, degree, a
"or sex whatsoever they be.
if he had said, Not only we of
Jews have an Advocate with
the Father, but all the faithfull
so even among the *Gentiles*;
he is the Propitiation for the sin
of all believers in the whole wo
To construe the words otherw
and affirm, That Christ in Hea
prayeth for all, good and bad, e
and reprobate promiscuously, c
tradicteth the expresse saying
Christ himself *John* 17.9. who sa
he prayeth for his Apostles, and
believers, and not for the wo

Bez. annot. in locum.

but for them whom his father had given him out of the world, *ver.* 20. Yea *Nicholas Lyra* (though a Papist) upon that place of S. *John*'s Epistle (that Christ is a propitiation for the sins of the whole world) saith, "he "laid down a sufficient price for all, "but in respect of the efficaciousnesse "thereof, it is for the elect onely: Christ's merits and satisfaction is sufficient, though not effectuall without faith; as a good medicine full of vertue is sufficient to cure, but it cannot be effectuall unlesse it be applied unto the sore: therefore when S. *Paul* saith, *God hath set forth Christ to be a propitiation,* he addeth, *through faith in his bloud,* Rom. 3. 25. now *all men have not faith,* 2 Thes. 3. 2. nor do all men lay hold on Jesus Christ for an advocate and propitia-

Quantum ad sufficientiam pro toto mundo, sed quantum ad efficaciam, pro electis solis. *Lyra* in 1. Epist. *Iohan.*

The smoak of the incense which came with the prayers of the Saints, Rev. 8. 4. *ascended up before God out of the Angels hand, this Angel is Jesus Christ, this Incense his merits; the mingling of the prayers of the Saints with this Incense, is the supplying, or covering the defects of their prayers, with the merits of Christ; and the ascending of this Incense with their prayers before God, is his acceptance of them, thus covered with Christ's merits: and the reason why the prayers ascended, was because the Incense ascended, that was their* vehiculum, *the pillar of smoak in which they mounted up to Heaven: the prayers and good actions of men in Christ, are accepted of God, because they are perfumed, and their defects covered from the face of God, by the merits and intercession of Jesus Christ.* Hoards *Soul misery*, &c.

tion

tion: universall propositions, mu
be understood according to the sub
ject matter, as when Christ saith
Whosoever asketh shall receive; the mean
ing is, whosoever asketh in faith.

Quest 4. *To whom is Christ our m
diatour?*

Resp. I answer, to God our Fathe
he is a mediator between God an
man, 1 *Tim.*2.5. *We have an advoca
with the Father*, 1 Joh.2.1. again
God our father (especially) sin
committed, *Psal.* 51. 4. which
against the work of our creation
which is originally ascribed to th
Father, the first person in Trinity
Intercession is made directly and im
mediatly to the Father, and in him
to the rest of the persons in the hol
Trinity, having all the same will
being all the same one God.

Object. *But can Christ be mediatour
between God and man, himself being
God, so should he be mediatour to him
self?*

Resp. There are two things in
Christ; 1. His nature; so he is the
Son of God, and very God, and is in
the forme of God, and *thought it n
robber*

robbery to be equall with God. 2. His office, the office of a mediatour, God-man, man-God: As he is the Son of God, he is the party offended, as the Son of man also the party reconciling. 2. Though Christ be one with the Father in respect of his divine nature, yet there is a difference thus far, that the Father is not incarnate, but Christ the Son: and it agreeth to the divine nature of Christ to be mediatour, not simply as a divine nature, but existing in such a particular manner, as agreeth not to the Father and the Holy Ghost.

Quest. 5. *When did Christ take upon him this office of his mediatorship?*

Resp 1. From the beginning of man's fall; before his incarnation he performed his Kingly, Priestly, and Prophetick offices; therefore called *the Lamb slain from the beginning of the world*, Rev. 13.8. to shew that the efficacy of his death is extended to the very first beginning of the world, and so to all the faithfull from *Adam* to the end thereof: *Christ is a Priest for ever after the order of Melchisedeck*, *Psal.* 110.4. and now sits at the right hand

Christ was only slain once on the crosse above 1600 years agone by a reall suffering; yet he is in divers respects said to be slain before: 1. *In God's eternall praedestination, viz. that he should be slain in the appointed time.*

hand of God for ever making intercession for his people: *Jesus Christ is the same yesterday, to day, and for ever*: as by vertue of his death the faithfull in all ages have entered into Heaven; so by vertue of his intercession, they have continuall access to the throne of grace, *to offer up spirituall sacrifices acceptable to God through him*, 1 Pet. 2. 5. as he is, so he ever was, the way, the truth, and the life; as no man can come, so never any man could come to the Father but by him.

1 Pet. 1. 19, 20. 2. *By promise, that the seed of the woman should bruise the serpents head.* 3. *In belief of the Fathers, which was the substance of things hoped for.* 4. *In the sacrifices of the Fathers, which sacramentally were the Lamb himself.* 5. *In his members, as suffering in their sufferings. Thus Christ was slain in* Abel; *because* (saith Lyra) *the slaying of innocent* Abel *was a figure of the Lamb's slaughter.* Pareus *in Comment in* Rev. 13. 8.

Sect. 3.

NOw the Lord Jesus Christ is our onely mediatour: *there is but one God, and one mediatour between God and man, the man Christ Jesus*, 1 *Tim.* 2. 5. Angels cannot be our mediators, who are but *ministring spirits*, Heb. 1. 14. Saints departed cannot, who are ignorant of our particular condition and necessities, *Isa* 63. 16.

Objec.

Object. The Papists object, *That Christ is our chief advocate, but Angels and Saints are secondary advocates.*

Resp. St *Austin* will admit no such distinction, but saith, "He that "teacheth so, is rather Antichrist "than an Apostle: and *Zanchy* upon the Epistle of *John*, and *Perkins* before the Lords Prayer tell us; "That "he that will be an advocation, must "first be a reconciliation, and able to "plead his righteousnes bestowed "upon us, as the words imply; but so can no Saints or Angels do. To the place 1 *Tim.* 2. 5. the Papists reply, that Christ is our mediator of redemption; but Saints and Angels be mediators of intercession: To which I answer----This distinction will not hold; for S. *Paul* speaketh of intercession in that place, and cometh not to redemption till the next verse: they therefore coyn another distinction; saying, that there is one mediator that payeth the creditor for the debtour; and so onely *Bellarmine* confesseth Christ to be our Mediatour; and there is another mediatour

Zanch. in 1. Ep. *Iohan.* *Perkins* in Præfat. ante Orat. Dominic.

Bellarm.

diatour desiring the creditour to be good to the debtour; and so they say, Saints and Angels are mediatours: but yet they prove not, that Angels and Saints, do either know our estates, or pray for any man in particular; yet this is more than many of their other Papists will yeeld; for sometimes they pray to the Saints as unto God, and place the Virgin *Mary* above her Son, entreating her to command him; and to S. *Peter*, (whom they feign to be heavens porter) thus they say, *Sancte pater, miserere mei*, holy father have mercy upon me; *Salva me, operi mihi aditum cœli*, save me, open to me the passage into Heaven, what can they say more to Christ? If we should admit all the Saints in the Pope's Calendar, it would come to passe, that as the *Athenians* worshipped an unknown God, so should we worshipp unknown men: for even many Papists do doubt, whether there were ever any S. *George*, S. *Christopher*, and S. *Katherine*: Cardinall *Bellarmine* himself saith, that the Legends of these three are very uncercertain;

It is an usuall Term among graduates in the University, Respondebit pro me *Aristoteles*; Aristotle *the eye of nature and heart of Philosophy shall answer for me: So we being not able to answer the great God of Heaven and earth; we have no other Anchor-hold but this*; Respondebit pro me Christus, *that Iesus our blessed Saviour will interceed for us.* Rob. Wilkins *Marriage Sermon.* Anº. 1616.

tain; and why may not we suspect as much of many others, as they confess of these?

And to this I shall add, that the Saints on earth cannot be our Mediators neither. For though they are bound to pray one for another; yet they cannot make intercession as Christ doth at the right hand of God; for they cannot pray in their own name, nor for their own merits, as they confesse of these.

That Christ is the only Mediator, was signified by types under the Old Testament.

1. The Jews were to pray before the Propitiatory or Mercy-seat, *Exod.* 25.22. and herein taught, that all their prayers should be accepted of God onely in and through the mediation of Christ, who is not *onely a propitiation for our sins*, 1 John 2.2. but the propitiatory it self, *Rom.* 3.25. ἱλασμὸς, ἱλαστήριος.

2. Because the people were not permitted to offer Sacrifice themselves, nor enter into the holy place, but stand aloof off in the outer Court, and joyn in their prayers with Levit. 16.17. Luke 1.10. Heb. 13.15.

with the High-priest, a type of Chri
They were taught hereby, that
Christs bloud they should have
trance into the holy place, and
him to offer up the sacrifices
prayers and praises to God one

Io. Wall Serm. in Hebr. 9. 12. One upon those words [*We have advocate with the Father Jesus Ch the righteous, and he is the propitiat for our sins*] saith, "The one she "eth the greatnesse of his Majes "the other sheweth the obedien "of his Ministry; while he tak "the censer of his flesh, and fill "with the coals of the Altar, a "presents the supplications of "Church, and makes the smo "of those spiritual odours asce "before the Lord, as from the ha "of an Angel.

It was one of *Arius* his heresi to attribute the office of a Media or Advocate to the holy Gho and so to make more than one M diator between God and man, a so God to make intercession to Go the holy Ghost being God. Inde the Greek word which is render Advocate, in the New Testamen

s applied to the holy Ghost; but here is a great difference between Christs being an Advocate, and the Spirits being an Advocate. Christ with to his troubled Disciples; *If I o not away, the Comforter*, or the Advocate, *will not come unto you*, hat is, the holy Ghost. Now one hus distinguisheth well, "Christ is an Advocate by way of impetration; the Spirit is an Advocate by by way of application: Christ is an Advocate with the Father to procure mercy for us, the Spirit is an Advocate with us, to prevail on us to receive that mercy. Christ appeareth for us in Heaven, *Heb.* 9.24. he appeareth as our Attorney in the Court of Heaven; the Spirit cometh down from Heaven, and appeareth in us, and there maketh intercession for us. Christ began the work of his intercession upon earth, and perfecteth this work now in Heaven; *He ever liveth to make intercession for his people:* But the Spirits intercession is both begun and consummate here: The Spirit doth not properly plead for

Caryl *on* Job. *The Spirit makes request for us by making us to make requests.* Gal. 4.6. Rom. 8.26,27.

"us, but make intercession in
"the Spirit stirreth us up to pray,
"Christ presenteth these prayers
"ours to God, his, and our Fath

Sect. 4.

Object. 1. IT may be objected, T
Moses *was a Mediat*
God for the Jews, *Galat.* 3. 19. T
Law was ordained by Angels in
hand of a Mediator. *The word* μεσ
is diversly translated, by some seq
ster, *one that stands disposed, yet*
different to both parties; by some I
miator, *a parter of stakes betw*
two; by some an Intercessour; but
word μεσίτης, *signifieth a Mediator*
midler; and though many of the
thers understand it of Christ: yet
Divines understand it rather of M
ses, for the Law was given by M
ses, *John* 1. 17. *and the Apostle pre*
ring Christ before Moses *saith,* He w
Mediator of a better Covenant, H
8. 6. *And* Moses *saith of himse*
Deut. 5. 5. I stood between the Lo
and you, to shew you the word
the Lord. *And* Epiphanius *and* Ge
nadi

Pax sequestra.
Tertull.
Cajetan.
Chrysost.
Theophil.
Ambros.
Aquin.
Lumbard.
Gagnaeus.
Epiphan. hæres. 66
Gennad. apud Græc. scholia.

nadius, *men ancient and learned, were of the ſame opinion.*

Reſp. The Papiſts do unjuſtly from hence infer, that Angels and Saints can be Mediators: For,

1. *Moſes* was appointed by God to be a Mediator: but Angels and Saints have no commiſſion.

2. He was preſent with whom he was a Mediator, theſe have no communion with us.

3. *Moſes* was a Mediator but once, and in one thing; theſe are pretended to be Mediators at all times, and in all things.

4. He was a Mediator to the people from God, theſe are imployed from the people to God, in all which they fail from their ground, and derogate from the mediation of Chriſt; as a judicious Divine hath obſerved. *Torſhels* 3. Quæſt.

Object. 2. *Chriſt ſaith to his Diſciples,* John 16.24. Hitherto ye have asked nothing in my name: *and tells them,* In that day ye ſhall ask me nothing: Verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you,

verſ. 23. Here ſeemeth to be a contradiction.

Reſp. There is a two-fold asking, an asking by way of interrogation or queſtion, and an asking by way of ſupplication: The former is an asking that proceedeth from doubting or ignorance, for a fuller information and ſatisfaction, the latter is an asking in order to reception for the ſupply of ſome want; when it is ſaid, *Ye ſhall ask me nothing*, it is not meant of asking in prayer, but putting of doubts and queſtions to him, which was uſual with them whilſt Chriſt was upon earth: Before he told them, *Yet a little while and you ſhall ſee me no more*; and they ſaid, *What is this that he ſaith yet a little while?* And Jeſus knew that they were deſirous to ask him, then he cleareth their doubt, and tells them, in the day when he would ſend down his Spirit upon them, they ſhould not need to ask him any queſtions, they ſhould have a teacher within them that ſhould reſolve all their doubt; and then he falls upon this ſpeech, *Whoſoever*

soever ye ask the Father in my Name, he will give it you; hitherto ye have asked nothing in my Name, ask and ye shall receive that your joy may be full. Things in Scripture are said to be nothing, or not to be done, when not so fully and perfectly done as afterward. As *John* 7. 39. the holy Ghost was not yet given, because Christ was not yet glorified, that is, not so fully given before Christs ascension as afterward: so the Disciples had hitherunto asked nothing in his Name, *i. e.* so expressly, particularly and plainly, because that which they did so weakly was nothing in comparison to what they should do afterwards, when more cleer light should break forth in them.

CHAP. VII.

Sheweth the Necessity of Prayer.

Sect. 1.

WE are in the next place to set forth the necessity of prayer, which may thus be demonstrated:

1. Prayer is a duty commanded by God, 1 *Thess.* 5.17. *Pray continually.* And all Gods Commandments are necessarily to be performed: To pray is a branch of the Moral Law, and moral precepts being perpetual, do alwayes bind the conscience, therefore we must of necessity pray: It is the great design of the Devil to hinder us from the exercise of this holy duty or to make us remisse or negligent therein. Satan would never labour to keep us from this duty, were it not sensible that it is a duty of singular use and benefit to us, and we should never be so backward to the doing

doing of it, were it not an heavenly exerciſe.

2. We ſtand in daily need of many bleſſings from God: Penury and poverty make the poor to uſe entreaties and ſupplications for relief. And although God doth not give his mercies becauſe we pray, yet he giveth them to thoſe that do pray. Though he promiſe many bleſſings to his Church and people, yet for all this he looketh to be inquired of by the houſe of *Iſrael*. And where this is wanting, the Lord complaineth by his Prophet, *There is none that calleth upon thy Name, there is none that ſtirreth up himſelf to take hold of thee*, Iſa. 64. 7. The Prophet there repreſenteth God as ſome great perſon, that would beſtow ſome benefit, and is ready to turn away himſelf, yet none layes hold of him, or deſireth him to ſtay: So ſaith he, There is none that layes hold on God to keep him, that he go not away from us: he meaneth, there are none that pray earneſtly, that God would ſtay among them: The way to ſtop the wrath of God,

Two things neceſſitate prayer.
1. *Our duty to worſhip.*
2. *Our neceſſity and ſtraits.*
Rutherford.

and to lay hold of him, and stay his hand when it is stretched out against a people, is prayer: Prayer hath stopt God, *Exod.* 13. saith he to *Moses*, *Let me alone.* Prayer doth as it were (to speak with reverence) bind the hands of God: *Ezekiel*: God complaineth, that *there was none stood in the gap*, intimating, had any stood in the gap by prayer, which God was pouring out his wrath upon a people, his wrath might have been stopt.

3. The being of every creature shews a necessity of his praying to his Creator; the young Ravens when they wander for lack of meat are said *to cry unto God*, Job 38. *They call unto him for relief, he giveth to the beast his food, and to the young ravens which cry*, Psalm 147. and shall not Gods children repair their wants unto him? *Be careful for nothing*, saith the Apostle, *but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God*, Phil. 4.

Zanch. de rev. lib. 1. in præc. de invocat.

One observeth, "That there is no "thing in nature that groweth, but "th

"that it hath a kind of a magnetick "vertue, whereby it attracteth to "it ſelf ſuch nutriment as it want-"eth: ſo there is no ſoul that ever "took increaſe of grace, but there "was in it this appetite of heavenly "deſire, and attractive force of pray-"er, by which it draws from God in "Chriſt (as from its root) all things "needfull for it: therefore prayer is "not an arbitrary and indifferent "thing, but a neceſſary duty.

Sect. 2.

3. THe next conſideration of the neceſſity of prayer, is the example of *Adam*, of Jeſus Chriſt, and of all the Saints of God that have ever lived, whoſe holy examples are neceſſary to be imitated.

1. The firſt *Adam* in the ſtate of integrity, before his fall, albeit he had no need to pray for any bleſſings that he ſtood in need of, yet doubtleſſe he prayed (as Divines think) for perſeverance in grace: For that he kept the Law of God during

Jo. Smiths *pattern of prayer.*

ring the time of his innocency, n
man can deny: and one part of th
Law is Prayer, as hath been sai
before. Wherefore if *Adam* (
yet free from sinne, and all the pu
nishments of sinne) did pray, wha
need then have we to pray, upo
whom both sinne, and the curs
of God for sinne hath taken such fa
hold?

2. We have the example of ou
Lord Jesus Christ, who knew n
sinne, in whose mouth there wa
no guile found: he prayed; an
being made under the Law for u
there was a necessity he should pray
he stood in our place, sustained ou
person, and therefore would giv
us an example. "That Christ a
"the onely begotten Sonne of God
"having no Superiour (saith a lear
Hooker. Eccles. "ned man) and therefore owin
Polit. l. 5. §. "honour unto none, neither stand
48. "ing in any need, should either giv
"thanks, or make petition to God
"were most absurd: but, as man
"what could beseem him better
"whether we respect his affection to
"Godward, or his own necessity, o
"his

"his
"And
"he
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"his love and charity towards man. And again, ſaith he; "Some things "he knew ſhould come to paſſe, "and prayed for them notwithſtand-"ing, becauſe he alſo knew, that "the neceſſary means to effect them "were his prayers; and inſtanceth "in thoſe words of the Father to "him, ſet down *Pſalm* 2. 8. *Ask of* "*me, and I ſhall give thee the Hea-*"*then for thine inheritance, and the* "*uttermoſt parts of the earth for thy* "*poſſeſſion.* That, ſaith he, which "here God promiſeth his Son, the "Son prayeth for, *John* 17. 1. *Fa-*"*ther, the hour is now come, glorifie* "*thy Sonne, that thy Sonne alſo may* "*glorifie thee, according as thou haſt* "*given him power over all fleſh.* We read that Chriſt prayed at his Baptiſm, and while he was praying, *The Heaven was opened to him*, Luke 3. 21. Likewiſe he ſpent a whole night in prayer, going up into a mountain to pray, *Luke* 6. 12. and *Luke* 9. 20. it is ſaid, that Chriſt was alone praying, and his Diſciples were with him; *And about eight dayes after he took Peter, James and John,*

John, and went up into a mountain [...] *pray*, vers. 28. He prayed likewi[...] John 12.27. *Now is my soul trouble* [...] *what shall I say, Father save me fr*[...] *this hour? But for this came I i*[...] *this hour; Father, glorifie thy Nam*[...] "Christ had never a greater bu[...] "nesse in hand than now; he w[...] "to transact with God and divi[...] "Justice, and the Law of God, [...] "the weighty bargain of paying o[...] "ransome of his most precious blou[...] "to open the new way to Heave[...] as one observeth: He had to d[...] with Devils, Principalities an[...] Powers, to subdue death, hell an[...] Devils, and he was to offer t[...] himself a Sacrifice to God throug[...] the eternal Spirit, for the sins [...] all the elect, and he must use pray[...] er in all this great work: "An[...] "saith the same Author, thoug[...] "Christ knew of his own deliver[...] "ance, and was sure of it, yet h[...] "will not have it, but by prayer[...] likewise we read that going up t[...] the Mount of *Olives*, he exhorteth his Disciples to *pray*, and then withdraweth from them about a stone[...]

Rutherf. *Christ dying.*

cast

faſt, and *kneeleth down, and prayeth*, *Luke* 22. 39,40,41. And this was not the firſt time of his going up thither for this exerciſe; for the Text ſaith; *He did this, as he was wont*; whence we ſee how he uſually ſpent his time, *ſc.* the dayes in preaching, and much of the nights in prayer. *Gregory* ſaith, "That all his moral "actions were our inſtructions; he "did not walk in the fields for di-"geſtion, nor go into the garden "for to gather flowers for his delight "and pleaſure; nor go to the river "to bathe and waſh himſelf for re-"creation: Though I will not hence "conclude, that to do theſe ſome-"time is unlawfull, or condemn "thoſe that uſe lawfull recreations "moderately, to refreſh their dull "and over-wearied ſpirits; but "ſurely it condemneth the prophane "cuſtomes of many perſons in ma-"ny places, who (their Tables be-"ing removed, or rather over-turn-"ed) runne preſently to cards and "dice, and dancing, like the Idola-"trous *Iſraelites*, *That ate and drank, "and roſe up to play*, Exod. 32. 6.

Qui remotis vel potiùs everſis menſis, ad aleas taxillos, chartas, & tripudia ruunt.

Chriſt

Chriſt undertook nothing with
prayer; and when he was in
agony he prayed more earne
than before, *Luke* 22. 44. his ſw
being as it were great drops, or cl
of bloud trickling down to
ground: Before he had pray
Father, if it be poſſible, let this
paſſe from me, verſ. 22. and now
prayeth more fervently; and
only in the garden, but alſo up
the croſſe he prayeth for his e
mies. Now our Saviour thus prayi
how doth it behove us alſo to p
for that which we would obtain at
hands of God?

When our Saviour prayeth, Father, if it be poſſible, let this cup paſſe from me, &c. *Gods will was not abſolutely impoſſible*; ſed tantum ex hypotheſi, ſc. ex ſuppoſitione finis; *and ſo it was neceſſary that Chriſt ſhould drink of that cup.* 1. *In regard of the manifeſtation of Gods juſ* 2. *His mercy.* 3. *His wiſdome.* 4. *His hatred to ſin.* 5. *love to mankind.*——*See a Dialogue between Juſtice and T at the one ſide accuſing, and pleading againſt man; and m and peace on the other ſide interceding and pleading for h and Wiſdome moderating between both.* Boſquier. *The patient.* pag. 150, 151.

3. All the Saints that ever liv
have prayed, and had need to pra
Prayer, as it is a common-plac
ſo it hath been the common pr
ctice of all the Saints in all ag
Multitud

Multitudes of examples there are in the Book of God, of the Saints that have prayed, ſometimes alone, ſometimes with others, and in all conditions have ſought the Lord by hearty prayer. I need not give particular inſtances, the practice is ſo general; that to be a Chriſtian, and to call upon the Name of the Lord, is in effect one thing. *Ananias* ſaid *Paul* had authority to bind all that called on the Name of the Lord, *Acts* 9 14. Thus *Paul* deſcribeth the Saints to be ſuch *that in every place do call upon the Name of the Lord Jeſus Chriſt*, 1 Cor. 1.2. As ſoon as a child is born, thoſe that are about it, ſay preſently, It crieth; ſo when men are regenerate and new-born, and renewed by the work of the holy Ghoſt, they preſently cry, *Abba Father*. It is the note of an Atheiſt not to call upon God, *Pſalm* 14. 4. and an hypocrite praieth but now and then, he hath not a ſtock or ſpring of prayer, and therefore will he not alwayes call upon God, *Job* 27. 10. "Prayer (as one obſer-"veth) is the firſt thing, wherewith

Pſalm 53. 4.

"a

"a holy life beginneth, and the h
"wherewith it endeth: for prayer
"the breath of faith, and as we b
"lieve, so we speak: *The hypocri*
flattereth God with his mouth, Psal
78. 36. and crieth not to God wi
his heart, when he howleth upo
his bed, *Hos.* 7. 11, 14. his praye
are moon-calves that are dum
and cannot speak: "Hypocrites
"best do but lough as beasts, or ba
"ble as Heathens, as a judicious D
vine noteth.

Crooks *hypocrite part* 1. *chap* 21.

CHAP. VIII.

Sect. 1.

Of the matter of our prayers, or the thin we are to pray for.

I Now come to consider the matt of our prayers, or the things w ought to seek for at the hand God, and they are all good thin such as may stand with Gods g ry, and our own eternal welfa The things we are to pray for, a things,

Spiritual.
Temporal.

We ought in the firſt place to ask uch things as concern Gods glory, nd then thoſe things that concern ur own good, becauſe Gods glory s to be preferred before all things; is the end of our creation, and of ur redemption, and the end that od propoundeth to himſelf, *Prov.* 6. 4. and that which we ought alſo o propound to our ſelves in all ings, doing all to the glory of God, *Cor.* 10. 31. "The faithfull have this comfort (ſaith a learned man) that whatſoever they rightly ask the ſame (no doubt) but they ſhall receive, ſo farre as may ſtand with the glory of God, and with their everlaſting good, unto either of which two it is no vertuous mans purpoſe to ſeek or deſire to obtain any thing prejudicial. *Hooker.* Eccleſ. polit. lib. 5.

Now we are in *the firſt place to ek the kingdome of God, and the ighteouſneſſe thereof*, as our Saviour xhorteth, *Matth.* 6. 33. We are ove all things to ſeek for the fa-

vour of God in Christ, because t
grace is the cause of all other bl
sings, *Titus* 3. 7. *Ephes.* 2. 8. *Rom.*
24. and therefore first to be pra
for, for all spiritual blessings
from this grace, and all tempo
blessings are appendixes of the sa
Ephes. 1. 5, 6, 7. 1 *Tim.* 6. 6. 1
3. 22. Likewise, it is the most
cellent blessing of all other; how
nest is *David* in the book of the *Psa*
in praying for the favour of God,
80. 7. *Cause thy face to shine, and*
shall be saved, Psalm 27. 8. *Thou sa*
seek my face, and my heart answe
thy face Lord will I seek. In all
prayers we should principally
the face and favour of God, par
of sinne, peace of conscience,
reconciliation by Jesus Christ:
other things let us leave them to
wisdome of God, for if we h
the grace and favour of God we h
all. "As among men he that h
"the favour of a great Prince, d
"not study this or that partic
"thing, having his favour, he kn
"eth he hath that which will st
"him in stead in all exigencies. T

Dr Sibs *Serm.* in *Psal.* 27. 8.

favo

favour of God is a ſtore-houſe of all good, and better than life it ſelf, *Pſalm* 63. 3. as a grave Divine hath well noted. *David* ſaith, *Pſalm* 4. 6, 7. *There be many that ſay, who will ſhew us any good?* ſhewing that earthly minded perſons look for happineſſe onely from earthly things: But then he prayeth, *Lord lift up the light of thy countenance upon us*; as if he had ſaid, Lord let me enjoy thee, and that ſhall ſuffice: Then he ſpeaketh of the experience of that ſatisfaction he had formerly found from God; *Thou haſt put more gladneſſe into my heart than they had when their corn and wine encreaſed.* The fulleſt barns and wine-cellars cannot yeeld that content to an earthly heart that I have formerly found in thee: Then he compareth the ſatisfaction he had found in God not only with abundance of outward things, but with the encreaſe of them: for it is the increaſe of outward things that wins the hearts of the ſons of men unto them. *David* finds more content in God than worldly men could find in the in-

crease of corn and wine: Moreov
saith he, *Thou hast put more glad*
into my heart, then they have w
they abound with outward thing
the joy that ariseth from Gods
vour is infused into the soul; G
favour doth not only yeeld matte
joy to a believer, and ground
comfort; but gives as it were
very affection of it to the so
Earthly things infuse not joy into
heart of man; he that will have
good from them must extract
draw it out; and many times wh
the heart and the world do d
most, it finds no satisfaction fr
worldly things: If we had all
lights and pleasures, and have
the favour of God, they will do
no good. What became of the w
dome of *Achitophel*, the honour
Haman, the riches of *Dives?* th
end was full of sorrow and misc
but the favour of God frees us fr
all evil, and gives us the possessio
all good.

Now all our prayers for spiri
and eternal things must be absolu
We must consider how God pro

eth his bleſſings, and accordingly we muſt make our prayers. Now God promiſeth eternal life abſolutely, 1 *John* 2.25. and the means which are neceſſary thereunto, are Faith and Repentance: therefore we are to pray for both abſolutely, becauſe Gods promiſe is abſolute as to theſe things; and we cannot be happy without them, and this we muſt beg abſolutely for others as well as for our ſelves. Many people ſay to others, God ſend you health, long life, good luck, well to do: but for the pardon of their ſins, and the favour of God toward them, they pray not for it, think not of it, but *Paul* in all his Epiſtles wiſheth *Grace, mercy and peace to the Churches:* And even thoſe that are ſanctified have need of more grace; they muſt be ſtill prayed for, that grace may be multiplied upon them.

Sect. 2.

FUrthermore, it is lawfull for us to beg temporal things at the hands of God. Our Saviour hath

taught us to pray, *Give us this our daily bread*: By which I understand corporal food, and all good means to preserve our temporall life such as the good things of the body as health, due temperature, constitution of body, food and raiment, Physick and recreation: And outward good things concerning our temporal estate: So we may pray for all things necessary to our persons, places and callings; when we pray for these outward things, we must seek onely for necessaries, and not seek superfluities or abundance, observing *Paul's* precept, *Having food and raiment therewith to be content*, 1 Tim. 6. 8. and it was his own practice, *Phil* 4. 11, 12. *I have learned in what state soever I am therewith to be content*. *Israel* was not content with Manna, and would needs have flesh, and they had their desire at the desert withall, *Num.* 11. 31, 33. therefore we must not lust after evil things as they did, 1 *Cor.* 10. 6. nor after good things in an evil manner. When men covet or desire more than God gives they draw Gods curse upon them,

hose that would gather Manna unreasonably, had a worme in it that orrupted it: *But better is a little ith the fear of the Lord, than great reasures, and trouble therewith*, Psalm 7. 16. What though men have bundance? *Yet mans life consisteth ot in the abundance of the things he ossesseth*; neither temporal life, nor piritual. *Man liveth not by bread lone, but by every word that proceedh out of the mouth of God*, Deut. .3. The life of man is not preserved nely by meat, drink and apparel, ut by Gods blessing on the means; which we must earnestly pray for: Gods blessing is an essential part of ur daily bread that we are to pray or; and this is evident, in that the Lord threatens to *break the staff of read*, Levit. 26. 26. and that they hall eat, and not be satisfied.

Sicut homines baculo innituntur, ita vita nostra pane innititur. *Bread is therefore said to strengthen mans heart, or* Psalm 104. 15.

uphold life, as a man is supported by his staffe, Willet in Levit. 26.

Quest. Here a Question may be propounded, *viz. Whether a man may pray for riches, and an abundance of outward things?*

Reſp. I anſwer, he may not: 1. Because a deſire to be rich occaſioneth temptations and ſnares: They that will be *rich, fall into divers temptations*, 1 Tim. 6.9. therefore we must not pray for occaſions of ſinne, but *avoid all occaſions of evil.*

2. Becauſe a deſire after riches argueth covetouſneſſe, which is an inordinate deſire and diſcontent with our preſent eſtate; but that is a fault, 1 *Tim.* 6.8. *Let your converſation be without covetouſneſs, and be content with what you have*, Heb. 13.5. therefore the fountain being evil, the ſtream cannot be good.

3. *Agur* prayes only for *food convenient*, Prov. 30.8. that is, neceſſaries for him and his; but prayed againſt riches and poverty, and his example is not contradicted by any rule of Divinity, therefore a perpetual rule of direction for us: He pleaſed God well, that *Solomon* aſked not long life, nor riches, nor the lives of his enemies, 1 *Kings* 3.10, but onely *a wiſe and underſtanding heart.* Therefore neither pray for riches, nor againſt them, but

eve

every man proceed in his calling, intending Gods glory, and if God ſend riches to be thankfull for them.

Sect. 3.

BUt for temporal things, as health, peace, deliverance out of ſuch troubles, *&c.* and all things not neceſſary to ſalvation, we are to pray for them, not abſolutely, but conditionally, becauſe God ſo promiſeth to beſtow them: Go to God then as a poor patient to a Phyſician, that deſireth health, and the means of health; but becauſe he knoweth not what means is beſt for the recovery of his health, whether bitter pils, or gentle potions, he referreth all to the diſcretion of the Phyſician. We are all ſick of the ſurfeit of ſin, we muſt go to God the ſpiritual Phyſician of ſouls for health and recovery of our ſpiritual maladies, for which we muſt pray abſolutely, becauſe his promiſe is abſolute in regard of the end, *viz. to give us a Kingdome*, Luke 12. 32. and likewiſe the means leading to the

the end. He hath promised, *He will not suffer his people to be tempted above what they are able to bear*, 1 *Cor.* 10. 13. Now the condition that we are to use in praying for temporal things, are, If it may stand with Gods glory, if it be agreeable with Gods will, if it may be for our good.

Object. But here it may be said, *That to pray conditionally with* [If] *and* [Ands] *is not in faith, but doubtingly, for he that prayeth so, is not perswaded, that God will hear him, but hangeth in doubt and suspense.*

Resp. We may pray conditionally, and yet in faith; and though God give us not the same thing we ask, yet he will give us as good or better, *Psalm* 103. 13. God is a compassionate Father, and very indulgent, sparing his people as a Father spareth his own sonne that serveth him, *Malac.* 3. 17. Now *what Father if his sonne ask him bread will give him a stone*, &c? *Luke* 11. 11, 12. either the father will give him that he asketh, or if that be

not

not good for him, he will give ſomething better, though it may not ſo well content him. God will give *unum è duobus*, ſaith *Bernard.* I adde, that to ask temporal things abſolutely, is not to ask in faith; becauſe where there is no promiſe made to us, there can be no faith to believe, that God will beſtow ſuch or ſuch a bleſſing upon us. Now there is no promiſe that God will grant particular requeſts for temporal things. A man in ſickneſſe hath no particular promiſe that he ſhall have health; a man in danger and trouble hath no promiſe of deliverance; and neither of them can certainly believe health or deliverance, becauſe he hath no promiſe to reſt on. God hath promiſed to *give good things to them that ask them*, Matth. 7. 11. and he hath, ſaid *Pſalm* 34. 10. that *they that fear the Lord ſhall want no manner of thing that is good for them:* but whether health or deliverance be good for us God knoweth; for though ſickneſſe and trouble for the preſent ſeem grievous, and not

not good, *Becauſe no chaſtiſement for the preſent is joyous but grievous*, *Heb.* 12. 11. yet it may be good for us, producing good fruits in us, as *David* ſaith, *Pſalm* 119. *It is good for me that I was afflicted*: Therefore in ſuch things as theſe, we are to pray conditionally; If it ſeem good to the Lord; if it be his will, if it make for his glory, and for our ſalvation, then beg the reſtoring of health, deliverance from ſuch a diſtreſſe, elſe reſt contented and patiently bear the indignation of the Lord, becauſe you have ſinned againſt him.

There are theſe extraordinary caſes in which we may pray abſolutely for temporal things, if ſuch caſes ſhould happen to us.

1. If we have a ſpecial command to ask ſuch a thing at the hands of God, as *Ahaz* had, *Iſai.* 7. 11. to whom the Lord ſaid, *Ask thee a ſign of the Lord thy God, ask it either in the depth, or in the height above*: Now it was a ſinne for him not to ask abſolutely having ſuch a command from God; but we have

have no ſuch command now-a-dayes.

2. If we have a ſpecial promiſe of temporal deliverance, as *Iſrael* had for deliverance out of *Babylon* at the end of ſeventy years, then may we pray with *Daniel* for the accompliſhment thereof, *Daniel* 9. 2,4. otherwiſe, if we have a general promiſe onely, with reference to time, place and manner of our deliverance, but no particular promiſe who ſhall be our deliverer, nor when the time of our deliverance ſhall be, then may we not pray with *Moſes* to ſee the good Land, but conditionally; for though God hath told us he will hear us, he hath not told us when he will hear us, nor in what, therefore it is indefinite, and made conditional, *ſc.* if it be good for us, elſe he will neither hear nor help us; and thus in not hearing us, he doth moſt hear us, *Non ad voluntatem, ſed ad ſanitatem*, not in particular requeſts, yet in the general intention.

3. We may ask ſome temporal bleſſing

blessing absolutely, for the confirmation of some extraordinary calling: as *Gideon* would prove whether God would save *Israel* by his hand first *if the dew should be on the fleece only, and it be dry on all the earth beside, then if it be dry onely on the fleece, and there be dew on all the ground*; and God gave him what he asked, *Judges* 6. 37, 39.

4. We may ask some temporal thing absolutely for the confirmation of a fundamental truth; as when the people of *Israel* halted between God and *Baal*, *Elijah* the Prophet prayed, *Lord God of Abraham, Isaac and Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy Word; Hear me, O Lord, hear me, that this people may know that thou art the Lord God*, &c. 1 *Kings* 18. 36, 37.

5. When it proceedeth from an extraordinary heroical spirit. Thus *Joshua* spake to the Lord in the day when the Lord delivered up the *Amorites* before the children of *Israel*, and he said in the sight of all *Israel*,

Sun ſtand thou ſtill upon Gibeon, and thou Moon in the valley of Ajalon, and they did ſo; and there was no day like that, before it or after it, that the Lord hearkned to the voice of a man, Joſhua 10.12,13,14. Thus *Elijah calls for fire to come down from Heaven* (being a man of God) *to conſume two Captains with their fifties*, 2 Kings 1. 10, 11, 12. But theſe caſes are all extraordinary.

Therefore ſeeing we know not what is good for us, let us leave circumſtances and ſubſtance to God, not limiting God to time nor means, nor manner, but to reſign all to God; it is the readieſt way to ſpeed: As *David*, 2 Sam. 15.25,26. ſaid unto *Zadok* the Prieſt, *Carry back the Ark of God into the City: if I ſhall find favour in the ſight of God, he will bring me again, and ſhew me both it, and his habitation; but if he thus ſay, I have no delight in thee: behold here am I, let him do to me as ſeemeth good unto him*; not to do thus, is to capitulate, which little becometh beggars, to pray by indenture appointing when God ſhall hear us, and what he ſhall grant us; this

this is a limiting of God his counsa
and a tempting and provoking
him.

Sect. 4.

Quest. HEre a Question may
propounded, *&c. Whet*
we may pray for temporall things for
time to come, seeing our Saviour sai
when ye pray, say, give us this day o
daily bread.

Resp. 1. We may with *Joseph*
yeers of plenty provide against a tim
of scarcity, and as the Apostles pr
vided for the Church of *Judea* agai
the dearth that should come in t
daies of *Claudius Cesar,* Acts 11. 2
Go thou sluggard to the Ant, co
sider her waies, and be wise, she pr
videth her meat in summer agai
winter, *Prov.*6.6. *He that provid*
not for his family is worse than an infid
1 Tim.5. *Parents are to lay up for th*
children, 2 Cor.12.14. Christ forbi
onely covetous, carking, inordina
distrusting care, which sheweth
self; 1. In greedinesse. 2. In clo
fistedness. 3. In niggardlinesse. 1.
getting goods by unlawfull means,
fore

force, fraud, &c. 2. In keeping them, affecting and loving them too much when we have them, contrary to *Psal.*62.10. 3. In parting with them unwillingly and basely ---- 2. Christ forbids an inordinate distrustfull care onely for to morrow, when he saith, *Care not for to morrow*; which inordinate care may thus be manifest: 1. When men provide so much for them and theirs, as might serve many families many ages, scrape as though they should never die; when they know no end of their wealth: *the King may not multiply silver*, Deut.17.16,17. 2. When men think so to settle themselves and their nests on high, that no judgement, chance, change nor casualty shall befall them; though God can soon send the famine, sword, and pestilence to devour their substance. 3. When men are carefull to provide for to day and to morrow, contrary to that of our Saviour *Matth.*6.34. *Care not for the morrow*: now if we be carefull for the morrow to day, we shall be forced to care for it twice; nor do we need to morrow, till to morrow cometh;

Fenner's *Expositt. of the* Lords Prayer.

this present day is only the season our necessity; and God teacheth to pray every day for the mercies of the same, which mercies flow not from God all at once but some to day, and some to morrow, as one hath well observed.

Now our Saviour hath given us a rule about the seeking and obtaining of temporall blessings: *First seek the Kingdom of God, and the righteousnesse thereof, and then these things shall be ministred unto you.* Matth. 6. 33. or given, or cast over and above the bargain; Metephor being borrowed from merchants and tradesmen, who use to give some overplus to their customers, either in number of things sold by tale, or by draft of things they sell by weight, or heap to things they sell by measure: so if we seek spirituall things, God will not cast in temporall things if we are diligent in the use of lawfull means: how justly then are they to be reproved, that regard their bodies in the first place, their goods in the second,

καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

One prayes for grace, and God gives him both grace and peace; another prayes only for peace, and God gives him neither grace nor peace: not peace, because he wants grace to use it; not grace, because peace is all the

and their ſouls in the laſt, and leaſt, if at all.

grace he cares for; not peace, becauſe he will puniſh him for not begging or eſteeming grace; and not grace, becauſe he ſeeks not for it: many pray for outward bleſſings, and God hears them not; others proſper in theſe things without prayer: what is the reaſon? is it vain then to pray? ſurely no: pray for a bleſſing, and leave the event to God; it is ſometimes a bleſſing to want ſuch an outward bleſſing: by this dealing, God ſhewes us, he is tyed to no man by deſert; he ſheweth he will do with his own what he pleaſeth; he will exerciſe thy faith and fortitude, peradventure he meaneth to haſten thee to better favours: and for the other that reſpecteth not prayer, and yet proſpereth in outward things; God doth it to allure him to him, or elſe it may be to faten him up to the ſlaughter, in which reſpect that proſperity is adverſity, and that ſeeming bleſſing is a true curſe.

Sect. 5.

MOreover! I ſhall add to this, that the matter of our prayers muſt be framed according to the will of God; and thoſe are only good and lawfull which are agreeable to his will: a thing is not firſt good, and therefore willed of God, but therefore good, becauſe it is willed of God: God's will ought to be the rule and ground of our prayers: if we ask any thing according to his will he heareth us, 1 *Joh.* 5. 14. that is according to his revealed will,

for we must ask nothing but wha
he commandeth us to do, and there
fore have need to pray for it: wha
duty soever God requires of us, tha
we are to pray for: so did *David*
Psal 119.4,5. and when we pray ac
cording to Gods will, when he gran
our petitions, and doth our wills, h
doth his own will: we must no
therefore make our own affection
the rule of our prayer, but the wi
of God only must be the rule o
them; hence our Saviour hath taug
us to pray, *thy will be done*, Matth.
10. and his practise was answerab
thereunto, *Matth.*26.39. *Father if*
be possible let this cup passe, yet not
will, but thy will be done. By the w
of God, I mean not his hidden or
cret will, this is to be adored, n
searched. *Rom.*11.33. *Acts* 1.6.
must not pray that this will of G
be done; 1. Because it is alwa
done, and cannot be resisted. *Isa.*
10. *My counsell shall stand? who h*
resisted his will? Rom.9.19. wher
his revealed will is generally resist
I would, ye would not, saith Chri
Matth. 23.37. 2. Because we m
diss

diſſent from his ſecret will without ſin, ſo we muſt ſubmit to it, and reſt in his revealed will, as is evident, in *Abrahams* praying for the *Sodomites*, *Gen.*18.23,27. and *David* for the life of his child, 2 *Sam.*12.16. and Chriſt for the removall of his bitter cup; we muſt walk according to Gods revealed will, which is good, acceptable, perfect. [Good] becauſe he willeth that which is good, that which makes us good, tendeth unto good, Gods glory, and our eternall good. [Acceptable] becauſe whatſoever we do according to his will, and word, is accepted of God; if we do it of our own wills it is will-worſhip, *Col.*2.*lat.* and vain worſhip, *Matth.* 15 9. [Perfect] Becauſe nothing can be added to it, nor taken from it, *Deut.*4.1. and becauſe it leadeth to perfection: therefore though Gods revealed will be ſometime different from his ſecret and abſolute will; yet we muſt walk according to the direction of Gods revealed will in his word: therefore even ſuch prayers as are contrary to his ſecret will are allowed of him, when they are agree-

able to his revealed will. An instance of this you have in *Abraham*, Gen. 17. 18, 20. who not knowing h should have any other child than *Ish mael*, that should be the child of th promise, prayeth earnestly in the be half of *Ishmael*, *Oh that Ishmael migh live before thee*: but then God tel him that *Sarah his wife should bear hi a son, and he should call his name Isaa and the Lord would establish his cov nant with him for an everlasting cov nant, and with his seed after him*: an in *vers.* 20. he saith; *as for Ishmael I ha heard thee, behold I have blessed him, an will make him fruitfull, and multiply hi exceedingly*: God doth not disallo the prayer of *Abraham* concernin *Ishmael*, though it was not accordin to his secret will, it being accordin to his revealed will: and though h gives him not what he desireth, y he gives him that which in his secre will he had designed him for---y such prayers as are made contrary God's particular will revealed, a approved of God, when they a made according to his generall an ordinary will revealed; especially

his ſpeciall extraordinary will revealed, be not abſolute and peremptory, but conditionall; as appeareth in the caſe of the *Ninevites*, Jon. 3.4. *Yet forty dayes and Nineveh ſhall be deſtroyed*: yet *ver.*10. we read that upon their repentance, God reverſed the ſentence, and repented of the evil he had ſaid he would do unto them, and did it not: now ye are to know, that the will of God was not fully made known in the firſt part; and therefore *Gregory* ſaith of God; "he ſometimes changeth his "ſentence, but never changeth his "purpoſe intended; and in ſuch kind of ſentences and threatnings there is alwaies a condition annexed to them, which is either expreſt or underſtood, which is (as the hinges of the door) to turn forwards or backwards the whole matter: *Yet forty daies and Nineveh ſhall be deſtroyed*; yet not in twice forty yeers, if *Nineveh* ſhall repent: So then *Nineveh* is not deſtroyed, becauſe *Nineveh* is changed, and the unchangeable will of God ever was, that if *Nineveh* repented, it ſhould not be deſtroyed:

Deus mutat ſententiam, conſilium nunquàm. *Gregor.*

now he that diſcovereth his mind conditionally, may change his ſentence, and yet not be taxt of inconſtancy, and mutability. Let us go a ſtep yet further: when the will of God is abſolute and peremptory, yet if it be not ſo revealed to us, we may pray even contrary to the abſolute will of God; as *David* (without doubt) did well in praying for his child, after he was threatned with the death of it from the Lord, 2 *Sam.* 12. 14, 16, 22. notwithſtanding the decree of God was that the child ſhould die, becauſe we have ground of hope and help in ſuch caſes.

Queſt. *But what may we do that we may pray according to the will of God?*

Reſp. Let us entreat the Lord to frame our hearts and wills according to the will of God, as well as our own will: it's an happy thing, when God's will and ours run both in one wheel; then may we ſpeed and have comfort in our prayers; but if we walk ſenſually, prophanely, and contrary to God's will, we muſt not think that our prayers ſhall be heard.

2.

2. If we cannot bring our hearts to this holy habit, yet let us ſtudy the word of God, which is the revelation of God's will, and wherein we may rightly be directed, how we may frame our prayers, ſo as God ſhall accept them; and hence being truly informed, what is God's will, and taught how to pray; we muſt renounce our own ſpirit and will, and endite our prayers (contrary to our own carnall propenſions) according to the direction of God's word, oppoſing the will and word of God againſt our own private and corrupt inclinations; and the more ſelf-deniall there is in our prayers, the better the Lord will regard them.

3. Crave the ſpirits aſſiſtance in this holy exerciſe; it is he that helpeth our infirmities, and teacheth us to pray according to the will of God, *Rom.*8.26,27. the ſpirit teacheth us all things, and therefore what is the will of God; yea he ſearcheth the deep things of God, and therefore can direct us to what is according to his will: therefore let our prayers (eſpecially in doubtfull caſes) be limited

1 Joh. 2. 20, 27.

mited with this clause, which Chri
hath taught us; *Thy will be done.*

CHAP. IX.

A Question, Whether it be lawfull to use set forms of prayer; answered.

IN the next place it will be necessary to answer a weighty question, *sc. Whether it be lawfull to use set forms of prayer?* This question is the more necessary, because many there are that hold it unlawfull; that to read a prayer out of a book, is no better than praying on beades, a detestable idoll, a sacrifice of fools; apocryphall trumpery, Samaritan worship, the Egyptian Calf, the smoak of the bottomlesse pit.

Resp. 1. I answer, It's lawfull, and I prove it, 1. By precept, because God hath prescribed it to be used in his Church. 1. God gave *Aaron* a prescript form, which he was to use, and wherewith he was to blesse the children of *Israel*, Numb. 6. 23, 24, 25. *On this wise shall ye blesse the chil-*
dren

ren of Iſrael, and ſay to them, The Lord bleſſe thee, and keep thee, and make his face to ſhine upon thee, &c. 2. They were to uſe a ſet form of confeſſion and thankſgiving, when they were to bring their firſt-fruits to the Temple, *Deut.* 26. 3, 5. *Thou ſhalt go unto the Prieſt that ſhall be in thoſe dayes, and ſay unto him; I profeſſe this day unto the Lord thy God, that I am come unto the Countrey which the Lord ſware unto our fathers to give us; and the Prieſt ſhall take the basket out of thy hand, and ſet it down before the altar of the Lord thy God; and thou ſhalt ſpeak and ſay before the Lord thy God; a Syrian ready to periſh was my father, and he went down into Egypt, and ſojourned there with a few, and became there a mighty nation and populous,* &c. And *verſ.* 15. they were thus to pray, *Look down from Heaven thy holy habitation, and bleſſe thy people Iſrael, and the land which thou haſt given us,* &c. 3. God himſelf bids the Church in the time of their defection: *Take with you words,* &c. *and ſay to the Lord, Take away all our iniquity, and receive us graciouſly, ſo will we render the calves of our*

our lips. Aſher ſhall not ſave us, &
Hoſe. 14. 2, 3, 4. *John Baptiſt* tau
his diſciples a form of prayer; a
Chriſt is ſo far from miſliking
that he teacheth his Diſciples a
ther.

Object. 1. *But theſe forms of pra
are preſcribed, not to be uſed as praye
but as patterns and ſamples of prayer.*

Reſp. 1. That cannot ſtand; f
Aaron is bidden to bleſſe the peop
not with conceived prayer of h
own, but with a preſcript form
*Thus ye ſhall bleſſe the children of Iſra
and ſay unto them, the Lord bleſſe th
&c.* uſing this ſet form: and th
Eccluſ. 36. 17. the Son of *Syrach* ſaith; *Hear thou
prayer of thy ſervants according to
bleſſing of Aaron over thy people*; then
by ſignifying, that the bleſſing whe
with *Aaron* bleſſed the people wa
ſet form; it was uſed in the Chu
ches of *Saxony*, ſaith *Luther*, after t
communion. And whereas ſom
object, that the Lord's Prayer i
rule and pattern according to whi
we are to pray, therefore no praye
I anſwer, the reaſon or argument
not found; it is as if a man ſhou

ay, the Creed is a pattern of articles of faith, and confeſſion of faith, therefore it may not be uſed as a confeſſion of faith: the ſtandard is the rule of all meaſures; therefore it ought principally to be regarded and uſed; and the Lords prayer being the pattern of all true prayer, is therefore the beſt prayer; for if meaſures be therefore juſt and true, becauſe they agree with the ſtandard, then the ſtandard is the trueſt: ſo if prayers be good, they are therefore good and acceptable of God, becauſe agreeable to the Lord's prayer.

Object. 2. *That the Apoſtles who knew the meaning of our Saviour, and followed Chriſt's commandement, never uſed it as a prayer, but as a rule or pattern to pray by; nor did they teach it others to ſay it over as a prayer, but according to their neceſſities to ſhew their requeſts to God.*

Reſp. 1. It's a bold and blind aſſertion, it's an argument negatively from authority; we read not that they uſed it, therefore they did not, *non ſequitur:* if this be good what may it not conclude? we read not that

that the Apostles baptized infan
nor prayed before their Sermons, n
prayed in the name of the Fath
Son, and holy Ghost; therefore
we think they did none of these.

2. Though it be granted, that
Apostles never commanded it to
said as a prayer, it is sufficient t
Christ did, especially consider
that no Apostle did ever forbid
use thereof.

Hieron. contra Pelag. *Gregor.*

3. They contradict the antie
Fathers of the Church; *Jerom* sai
that Christ taught his Apostles,
orationem dominicam dicerent super
crificio corporis: and *Gregory* the gr
saith it was the custom of the A
stles, *ut ad ipsam solummodò oratio*
dominicam oblationis hostiam consec
rent: no other liturgy nor pray
but the Lord's prayer.

Object. *No man can conceive p*
ticulars in the Lords prayer, they ar
infinite, ergò *the Lords prayer is not t*
used as a prayer.

Resp. 1. It is true, that there are
finite things in the Lords prayer, a
that our conceits are finite.
2. It therefore follows not: we m

use it as a prayer, though we conceive not particulars of every petition, as when *David*, Psal. 51. prayeth to God, *wash me from mine iniquities*, it was a true prayer, yet he conceived not all particular sins, for he knew them not. *Psal.* 19. 12. *Who can understand his errors?* When *Paul* wisheth grace, mercy, and peace to the Churches, he comprehends more in that prayer than he was able particularly to conceive. 3. This makes as well against conceived prayer, for when we desire God to be mercifull to us, to pardon our sins, to take away our guilt, and to remove our punishment, we cannot conceive the hundreth part of those particular mercies for which we pray, nor of those sins against which we pray: if this therefore be good reason, then may we not pray at all, because we cannot conceive particulars; nor may we read the Scriptures, because we know and understand but in part, and cannot reach to the depth of the doctrine delivered.

Sect.

Sect. 2.

2. TO use set forms of prayer ha
been the practice of t
Church of God in all ages, both
the Old and New Testaments: *M*
ses used a set form of prayer at t
removing of the Tabernacle, a
another at the pitching and resti
thereof. When the Ark went fo
ward, he was to use this form
prayer: *Arise, O Lord, and let thi*
enemies be scattered, and let them t
hate thee flee before thee: And when
rested, he said, *Return, O Lord to t*
many thousands of Israel, Numb.
35, 36. The first is as if he had sai
O gracious God who hast promis
to be present with us, and given
this Ark, for an outward sign a
assurance thereof, I beseech thee
before us, scattering and causing
flee all those thine enemies, whi
would hinder us from entring in
the Land of *Canaan.* And for th
second, it is thus much in effect:
Lord now thou hast been mercif
and gone before us, destroying o
enemi

enemies, as we prayed: hear us again, and return to our tents, granting us thy ſervants peace and reſt. When *David* brought forth the Ark, *Aſaph* and his brethren, praiſed the Lord in a form of words, and ſang great part of *Pſalm* 105. and all the 96 Pſalm, and that by the appointment of *David*, 1 Chron. 16. 4, 7. which was Gods Commandment, 2 *Chron.* 29. 25. When King *Hezekiah* repaired the Temple, he commanded the Levites *to praiſe the Lord with the words of David, and of Aſaph the Seer*, 2 Chron. 29. 30. The 92 *Pſalm* was penned by the holy Ghoſt to be *ſung on the Sabbath-day*; and the 22 *Pſalm* to be *ſung every day*: and *Pſalm* 102. is ſtiled, *A prayer of the afflicted, or for the afflicted, when he is overwhelmed, and poureth out his complaints before the Lord.* Babingt. *in* Numb. 10.

It was alſo the practice of the New Teſtament, for both parts of Invocation, Petition and Thankſgiving. For Petition: Chriſt uſeth a ſet form of Prayer; *Father, if it be poſſible, let this cup paſſe.* Then he τὸν αὐτὸν λόγον εἰπών.

went again the third time, and sai
the same words, *Mark* 14. 39. The
for Thanksgiving, after his last Sup
per, he and his Disciples *sang an Hy*
or Psalm, Matth. 26. 30. The Gree
Hallelujah consisting of six Psalms
viz. the 113, and five following
Concil. *Toled.* The fourth Council of *Toledo* decreed
"*Ut unus ordo esset orandi atque Psa*
"*lendi per totam Hispaniam*; tha
"there should be one order of pray
"and singing throughout all *Spain*
Conc. *Milevit.* And the Council of *Milevi* (when
Austin was present) decreed, "That
"no prayers should be used in the
"Church, but such as were approved
"by the Council, giving this reason
"for it, lest (say they) any thing
"in them should be against faith
"or good manners.

Sect. 3.

I Shall proceed to set down divers
Objections made against set forms
of prayer, and answer them.

Object. 1. *A set form limiteth, and*
quencheth the Spirit.

Resp. It doth neither: As fire
extin

extinct or put out two wayes, either when no fuel is put to it to feed it, or when water is poured on it to quench it: So the Spirit, that is, the gifts of the Spirit, as knowledge, faith, hope, humility, charity, are extinct either through sloth, when fuell is not put to the fire, when we doe not ἀναζωπυρεῖν, *stirre up the gifts and graces of the Spirit in us*; by reading, prayer, meditation, and conference the billows alwayes blow: or by entertaining heretical opinions and wicked motions, which like water quench them, and like thorns do choak them, but a set prayer doth neither, but is a means to kindle sparks of grace and devotion; as he that preacheth a penned Sermon, or readeth one Chapter, and no more, is not said to quench the Spirit; no more is he that reads a prayer, or saith the Lords prayer, or any premeditated prayer committed to memory: He quencheth not the Spirit, that utters not what the Spirit putteth into his heart, but that entertaineth wicked thoughts contrary to the in-

spirations of the Spirit.

2. It doth not limit God, his power neither, imagining God cannot do this or that, as the *Israelites* did, *Psalm* 78 19. nor prescribe God what to do; as to yeeld to this motion put into the mind, not to that: He that prayeth a set prayer limiteth not God: for though he is tied to set words, sentences and notions, so that he cannot express the desire that is happily suggested by the Spirit; yet if he pray, and desire it in heart, though he express it not with his lips, it is no limiting of God. I say the Lords prayer and when I say, *Give us this day our daily bread*, this motion is suggested Give me contentedness; it's a particular of the general.

Object. 2. *In true prayer*, We know not what to pray as we ought, *Rom.* 8. 28. *But in a set form of prayer we know what to pray.* Ergò.

Resp. It's a mistaking and abuse of Scripture; the meaning is, We know not what to pray for as we ought, neither in set forms, nor con-

ceive

ceived prayer, unleſſe the Spirit make requeſt, that is, prepare and touch our hearts, by giving us the ſpirit of prayer and ſupplication: This therefore is againſt conceived, as well as Book-prayer, whether way ſoever we pray it's true; *For we know not what to pray as we ought.* Not but that a man of parts knoweth what words and ſentences to uſe, but that we cannot call on God in truth, except he help our infirmities and make requeſt, that is, cauſe us to make requeſt to God.

Object. 3. *Thus a man may buy his prayers at a Stationers-ſhop, and fetch cauſe of ſorrow from other mens writings, but abſurd, for prayer cometh from the Spirit of God within us, teaching us to ſay,* Abba, Father, *Rom.*8.15.

Reſp. If by prayer we mean the form and frame of prayer, the tenor of words and ſentences, we may buy them, as we do Common-prayer Books at Stationers-ſhops: And is this ſtrange? Do we not buy Sermons that we read, and buy the

holy Scriptures also? If by prayer you mean groans and desires of the heart, these cannot be bought: their *money perish with them, that think to* Act. 8. 20. *buy the gifts of the holy Ghost*; yet are those gifts much excited and helped by Book-prayer. And when you say, that we would have men fetch cause of sorrow from other mens writings, you mistake and deceive your selves; *Fallacia non causæ*, that is a cause that doth but manifest the cause. The cause of sorrow is nothing without us, but our sins within us, the greatness of which is displayed better in set forms, than otherwise; as he that is touched in conscience at the preaching of the Word, doth not fetch his cause of sorrow from the Sermon but from his sins discovered in the Sermon.

Object. 4. *It's a part of the worship of Antichrist, maintaining superstition, and a dumb Ministry.*

Resp. If outward worship be used in Popery, true set prayers are a part, but not therefore unlawfull; for so reading the Scriptures, singing

of Psalmes, preaching the Word, and conceived prayers themselves should be unlawfull, because used in Popery. If they say, that Antichrist invented it, and brought it into the Church, they erre egregiously many wayes: For,

1. Set forms of prayer in the Old Testament were appointed by God, and by our Saviour Christ in the New Testament; and there were Liturgies in Churches before Antichrist was revealed. *As is before proved.*

2. But suppose they had been brought in by Antichrist, yet not therefore unlawfull. A thing may have a Popish original, yet a good and profitable use; as the assembling of people together to our publick Congregations by the sound of a Bell, was brought in by Pope *Sabinian*, an enemy to *Gregory* the great; if all things that had a Popish original, should be taken away, then Bells, Steeples, Temples or Churches that we meet in, should all be demolished and destroyed, and we should assemble together in private houses, at the sound of a Trumpet, as the

Who knoweth not the matter of many preſcript formes of prayer to be lawfull, good and neceſſary: for all men? for all our prayers are not laid open in the prayers which are conceived by the Miniſter or Governor of

Jews did, and every Sexton of a Pariſh to be a Trumpeter; or by loud voice of a Stentor, as among the *Turkes*; and every Clerk to be a Crier. An oath had an impure original, *ſc.* deceit and double dealing, yet is it Gods ordinance, *and the end of ſtrife*; and ſo for a ſet forme of prayer, it had a Popiſh original (which it had not) yet were it not (therefore) unlawfull.

the Family, and yet no man judgeth them unlawfull, though they be imperfect. He that confeſſeth it poſſible to give thanks aright in a ſet forme of words deviſed by others, cannot deny the ſame in requeſts with any ſhew of truth, or colour of reaſon: It is lawfull to aſk common bleſſings daily in a ſet forme of words, therefore it is not unlawfull to uſe a ſet forme of prayer, and if to pronounce it be lawfull, then to read it alſo. As pronouncing cannot make an evil matter good; no more can reading make a good matter evil: pronouncing and reading being adjuncts of prayer both indifferent. Balls *Treat. of Prayer.*

Sect. 4.

YEt all this while I do not ſpeak againſt conceived prayer, in thoſe to whom God hath given the ſpirit of ſupplication, and are able in ſignificant words to expreſſe the deſires of their hearts, this is a choice gift,

gift, eſpecially in a Miniſter, houſholder, or other that is to be the mouth of the company in prayer: though the uſe of ſet forms of prayer be very lawfull, as I have proved, yet muſt we look to it, that we be not more for form than ſubſtance, more for the outward ornament than the body, and more for the body, than for the ſpirit of prayer and ſupplication; and if there be not the life and power of faith in our prayers, bodily exerciſe will profit us but little. Let us take heed we make not a formal buſineſſe of ſet forms of prayer, reſting on it, becauſe it is more facile and eaſie to perform than conceived prayer; let us not be lazy, but be willing to take pains with our own hearts, to find out the ſtate of our own ſouls; then ſhall we be the better able to draw up our petitions to God, and to lay open our hearts in a cloſe and particular confeſſion of our ſins, which multitudes of men, being ſluggiſh, are unwilling to do, and therefore they reſt on general formes of prayer, and take no further pains with themſelves

ſelves. Two men may pray, the one conceiving, the other reading; the one may frame words to his mind, which is more eaſie, the other may frame his mind to his words, which is not ſo eaſie; yet both the one, and the other prayeth, if they pray with good underſtanding, and godly affections. A man may pray without book and miſſe; he may pray by a book, and obtain; for he that prayes by heart without heart doth nothing but talk; whenas he that prayes by book with his heart, doth both read and pray with devotion. One reads prayers, and prayeth not, who prayeth without underſtanding and affection; and another likewiſe ſpeaks, but doth not pray, that uttereth words raſhly, not pondering what he ſaith, nor heartily wiſhing the things he prayes for, or ſpeaks of. Some condemn the uſe of one prayer often at one time; and it deſerveth cenſure, if the heart repeat not with the tongue; but if there be an ingemination of affections, as well as of ſupplications, it is not to be reproved: We

Vid. *Pratt. of the faithfull.*

can

an double the same sins in the committing of them, why may we not? Nay, why ought we not ingeminate our suits and requests for the remission of them?

CHAP. X.

Sheweth, for whom we are to pray.

Sect. 1.

NOw come we to consider the persons, for whom we are to pray. And to this purpose, St *Paul* exhorteth, *That first of all supplications, prayers, intercessions, and giving of thanks be made for all men,* 1 Tim. 2. 1. *Calvin* tells us, "That there-"fore the Apostle used so many se-"veral words to the same purpose, "the more to provoke us to diligence "in the duty, and to condemn our "negligence, if we are slack and "slow therein. Now for the extent "of our prayers, it is to all men; that "is, to all sorts of men, but not to "every particular and singular man.

Philo

Joh. Plantavit. Florid. Rabbinic. *Philo* the *Jew* discoursing of *Aarons* Ephod, which he put on when he went to pray, saith, it was ἀπεικόνισμα τῆς μίμημα τοῦ ὅλου, a representation of the whole world, having in it all colours to represent the condition of all estates of all people whatsoever; this was *Aarons* practice: And a learned Divine of ours saith

Joh. Whites *Serm.* An. 1616 "We erre not more grosly in any "thing, than in wiping mens names "and conditions out of our prayers, "as if our private affections were "the Calendar of every mans salva"tion. Now

1. We must pray for all the faithfull, so *Paul* exhorts the *Ephesians to pray for all Saints, and for him also*, *Ephes.* 6. 18, 19. we must begin with them with whom we are joyned in the bond of faith, and in the obedience of the Gospel. We are commanded *James* 5. 16. *to pray one for another.* And the Apostle *Eph.* 1. 16. saith, *I cease not to give thanks for you, making mention of you in my prayers:* He being but one prayed for all the Saints: therefore in the Lords Prayer, we do not say, *My*

Father

ather, *but our Father*; *nor give me*, *ut give us*, becauſe the maſter of Chriſtianity would that prayers ſhould be made for others, as well as for our ſelves. Neceſſity compels every man to pray for himſelf, but brotherly love exhorts him to pray for others. "That "prayer is more acceptable with "God, not which neceſſity tranſ-"mitteth, but which brotherly love "commendeth, ſaith *Chryſoſtome*. "If thou prayeſt onely for thy ſelf, "thou ſhalt onely have the benefit "of thine own prayers, but if thou "prayeſt for all the faithfull, they "alſo will pray for thee, ſaith *Am-broſe*.

Non mi pater, ſed pater noſter: nec da mihi, ſed da nobis, quia Chriſtianitatis magiſter noluit privatim preces fieri, ut *ſc.* quis pro ſe tantùm precetur, pro ſe orare neceſſitas quemlibet cogit, pro aliis autem charitas fraternitatis hortatur: Dulcior autem apud Deum eſt illa oratio, nòn quam neceſſitas tranſmittit, ſed quam charitas fraternitatis commendat. *Chryſoſt.* ſup. *Matth.* Si pro te tantum rogas, pro te tantum rogabis: ſin pro omnibus rogas, omnes itidèm pro te rogabunt. *Ambroſ.*

It hath been uſual in all ages, for men of the beſt rank to crave and call for the prayers of their brethren. Thus *Hezekiah* ſends to *Iſaiah*, when *Rabſhakeh* blaſphemed; *Wherefore lift up*

up thy prayer for the remnant that [illegible] *left*, Isa. 37. 4. So *Daniel* about th[illegible] interpreting of King *Nebuchadnez*[illegible] *zars* dream, desired *Hananiah*, *Mi*[illegible] *shael*, and *Azariah* his companion[illegible] *That they would desire mercies of th*[illegible] *God of Heaven, concerning this secre*[illegible] *Daniel* 2. 17, 18. *Is any man sic*[illegible] *among you, let him call for the elder*[illegible] *of the Church, and let them pray on*[illegible] *him*, &c. *and the prayer of faith sha*[illegible] *save the sick, and the Lord shall rai*[illegible] *him up*, James 5. 14, 15. As th[illegible] members of the body are ready [illegible] do all good offices one for another[illegible] so the members of the mystical bo[illegible] dy must perform all offices of lo[illegible] one to another, of which prayin[illegible] one for another is not the lea[illegible] Be a man of never so excellent part[illegible] yet this doth not exclude him fro[illegible] the Communion of Saints, as th[illegible] beauty and comelinesse of any p[illegible] of the body doth not exclude it fro[illegible] the fellowship of other membe[illegible] now prayer one for another is o[illegible] part of this communion: Besid[illegible] if a man be enricht with excelle[illegible] gifts, and be eminent in grace, [illegible]

ha[illegible]

hath a treasure hard to be kept; and therefore saith *Basil*, "A man had need to be the more watchfull, and he adviseth to take three adjutors, *Jejunium*, *Psalmodiam*, *Orationem*, Fasting, singing of Psalms and Prayer; and not onely our own prayers, but the prayers of others also. *Basil.* exhort. ad Bapt.

Some there are indeed (and they be reproved) that think they have no need of the prayers of others; their own private prayer is sufficient. Of such St *Jerome* speaketh, "That some think they need not publick teaching, they can instruct themselves well enough, with reading good books at home; and some regard not the Churches prayers; of themselves they can prevail with God. But the best men have ever desired the assistance of others with them in prayer: as *Moses* took *Aaron* and *Hur* when he went to pray against *Amalek*, being conscious to himself of his own infirmities. *The benefit is not small, O Lord, that thou shouldst be praised by many of us, and prayed unto by many for us,* saith

Aug. confeſ. lib. 10. c. 4.

ſaith *Auſtin.* For a man ſhall re- benefit by the prayers not of a few but of many hundreds and thou- ſands; and if *one faithfull man's prayer prevail much*, James 5. how much more of many? So ſha- a man have an intereſt in the fellow- ſhip of the Saints, whereever the are, and his graces the better flou- riſh, and the better keep what h hath; for the beſt Chriſtian her muſt not imagine himſelf to be al- ready a burning and ſhining ligh within the houſe of Heaven, whe once kindled, there is no danger any wind to blow it out; but mu remember, that he is yet in the op air, and muſt cover and defend th light he carrieth with both hand nor be confident, though the a ſeem to be calme, for ſooner tha he is aware, if he take awa his hand, his light may be put out.

Sic ardens & lucens nondùm in domo, ſe confidat, ubi ſine omni tempore ventorum accenſum lumen deportatur, ſed meminerit ſe eſſe ſubdio, & utraque manu ſtudeat operire quod portat, nec credat aeri, etiamſi videat eſſe tranquillum. Repentè enim, & quâ nòn putârunt, mutabitur, & ſi vel modicum remiſerit, lumen extinguetur. *Bern.* Serm. 3. in *Vigil.* Dom. 1.

We must pray for all the Elect, whether those that be now actually converted, and called to Faith and Repentance, or those that shall be hereafter. Our Saviour Christ did so, *I pray for them*, &c. And *ver.* 20. *I pray not for them alone, but for all them that shall believe through their word.*

Sect. 2.

WE are also to pray for every particular person, that shall stand in need of our prayers; Thus we are to pray for Papists, Hereticks, Schismaticks, that God would convert them; though we are not to pray with them, as persons out of the Communion of Saints; yet are we to pray for them, being of our own flesh: we know not how God hath decreed concerning them.

Some say that S. Stephens prayer procured S. Pauls conversion: Si Stephanus non orasset, Ecclesia Paulum è Saulo non habuisset. Aug.

Yea we are to pray for our very enemies: Our Saviour hath commanded us, *That we should love our enemies, and blesse them that curse us, and do good to them that hate us, and pray for them which despightfully use*

us, and persecute us, Matth. 5. 44. *David* fasted and prayed for his enemies, *Psalm* 35. 13. So did *Stephen*, Acts 7. ult. *That God would not lay that sinne of theirs* in murdering him *to their charge.* So did Christ pray for his persecutors, *Father forgive them, they know not what they do*, *Luke* 23. 34. and he prayeth for the forgivenesse of their sins, one of the choicest and most needfull blessings in the world, for in it standeth true blessednesse, *Psalm* 32. 1. Hence it appeareth, that he prayed not for them that persecuted him maliciously, *Ex odia & invidia contra conscientias*, out of hatred and envy against their consciences, as *Stella* noteth; but for such ignorant souls as being seduced, and misled by their blind guides, the Scribes and Pharisees, of blind zeal thought they did well in crucifying him the Lord of glory, which was the case of St *Paul*, Acts 9. and was converted (as 'tis thought) by St *Stephens* prayer. So, saith *Calvin*, "very probable it is, that Christ "did not pray for all promiscuously, "but onely for the miserable people "who

Stella in *Luc.* 23. Verisimlle est, Christum nòn orasse pro omnibus promiscuè, sed tantùm pro miserâ plebe, quam zelus inconsideratus, nòn autem deliberata impietas rapiebat. *Galvin.* ad loc.

"who were carried away more by "inconſiderate zeal, than deliberate "impiety: Such were ſome both of the rulers and people, *Acts* 3 17. and that this prayer of his was available, appeareth both by the converſion of the thief on the croſſe, as alſo by that company converted at St *Peters* Sermon, *Acts* 2.41. *Pendebat, & tamen petebat*, as *Auſtin* ſpeaks; "Chriſt "prayed when he hung upon the "croſſe, and by that prayer procu-"red of God his Father, that within "fifty five dayes, eight thouſand of "his enemies ſhould be converted: Of whom *Chryſoſtome* ſaith thus; "They at length drunk that bloud "of Chriſt by believing, which by "raging againſt Chriſt they had be-"fore poured out. Our prayers alſo for our enemies may be a means of their converſion; much good comes to us many times by enemies. One ſaith, "That enemies are the work-"men that fit and ſquare us for Gods "building, they are the rods that "beat off the duſt from our ſouls, "were it not for enemies, how could "we exerciſe thoſe excellent graces

Chriſti ſanguinem quem anteà ſæviendo fundebant, tùm demùm credendo bibebant. *Chryſ.*

"of love and charity, of patience "and brotherly-kindnesse? Had it "not been for enemies, where had "been the crown of Martyrdome? "Yea, enemies are the fire that "purifieth; the water that cleanseth "the drosse and filthinesse of our "hearts, much good cometh to us "every way by enemies, therefore "it is advantagious to pray for "them. And this I shall adde, that the praying for our enemies fits us the better to pray for our selves.

Petrar. Dialog.

Sect. 3.

Quest. HEre now cometh a question to be answered, *viz. Whether we are at no time to pray against our enemies?*

Resp. 1. We may pray against the sins of wicked enemies; as *David* doth; *O let the wickednesse of the wicked come to an end*, Psal. 7. 9. 2. We may pray against the plots, counsels, and enterprizes of the wicked: thus *David* prayes, that God would turn the counsell of *Achitophel* into foolishnesse, 2 *Sam.* 15. 31. and the Apostles

stles, *Acts* 4.29. who pray that God would behold the threatnings of their enemies. And *David* Psal. 5 10. prayes, that God would destroy his enemies, and let them fall by their own counsels: that God would scatter them by his power and take them in their own pride, *Psal.* 59. 11,12.

Object. *But we read that* David *prayeth for the confusion of his enemies,* Psal.109.7,8. *praying that his enemies may be condemned, and that their prayer become sin, and that their dayes be few,* &c. *and* Psa.59.13. *he prayes thus;* Consume them in thy wrath, consume them that they may not be.

Resp. 1. This kind of prayer of *David* here, and of *Jeremiah*, Chap. 18,21. savoureth of a peculiar zeal which they had, but are not to be imitated by every Christian now: and therefore our Saviour (to them that in all haste would have fire come down from Heaven, to consume the *Samaritans* that refused him, and pleaded *Elias* his example to that purpose) saith, *ye know not of what manner of spirit ye are, for the Sonne of*

man is not come to deſtroy mens lives, but to ſave them, Luk.9.55. and yet *David, Jeremiah,* and *S.Paul,* 1 Cor.16. 22. pronounced not thoſe curſes, *vindictæ livore, ſed judicio juſticiæ,* upon a ſpleen to be revenged, but in judgment and juſtice, for that they had a diſcerning ſpirit, and knew by the holy Ghoſt, that thoſe perſons on whom they pronounced thoſe curſes, were rejected of God, as one of the Fathers ſpeaketh. 2. *S.Auguſtine* takes thoſe words to be rather propheſies than prayers, as elſewhere he ſpeakes of *Davids* curſe in particular, "that they were not "*ſtomacatio maledicentis, ſed prædi-*"*ctio prophetantis.* Of the Prophets in generall he ſaith thus; "By the "imprecations they made againſt "the enemies of God, they ſhewed "what was to come, not by way of "wiſhing, but by the ſpirit of pro-"phecying: the perſecuting Hea-then Emperors, were great mountains, that ſtood very high and ſtiff in the Churches way, but the faith and prayers of the Church, according to the Promiſes of the word hath

Greg. Moral. *lib.*4. *cap.*5.

Per imprecationem quid eſſet futurum cecinerunt, non optantis voto, ſed ſpiritu prævidentis. *Aug.* de Tempore. Serm. 50.

Goſſen's Trumpet of War-

hath removed them, as a good Divine hath noted.

Sect. 4.

NOw let us ſpeak more particularly concerning the perſons for whom prayers in ſpeciall are to be made; and firſt of all *for Kings, and all that are in authority over us*, 1 Tim. 2. both for ſupreame and ſubordinate; and great reaſon there is thereof.

1. By reaſon of the weight and burthen that lies upon them, if they be carefull and conſcionable to do their duties, as appeareth, *Exod.* 18. 13. where it is ſaid of *Moſes*, that *he ſat to judg the people, the people ſtanding by him, from the morning unto the evening:* and ſo great was his burthen, that he profeſſeth, that he was not able to bear them himſelf alone, *Deut.* 1. 9. What the government of a Kingdom is, *Solomon* was very ſenſible, when coming to ſit on his fathers throne, he thus ſpeaks unto God; *and now O Lord my God thou haſt made thy ſervant God, &c. and I am but*

People are to pray for Kings and Rulers, that God would give them judgement and righteouſneſſe, Pſalm 72. 1. *for juſtice is ſo neceſſary in them, that* Auſtin *ſaith, juſtice being removed, what are Kingdoms but great robberies.* Tertullian *ſaith, we pray alwayes for all Empe-*

rours, that they may have a long life, a peaceable government, a safe family, strong armies, a faithfull Councell, an honest people, a quiet country, and whatsoever is desired of men and Cesar. Tertul. *apolog. l.* 30.

but a little child, I know not how to go out nor come in, and thy servant is in the midst of a great people that cannot be numbred; give therefore thy servant an understanding heart to judg thy people, that I may discern between good and bad: for who is able to judg this thy so great a people? 1 King. 3. 6, 7, 8, 9. This even some of the heathen have confessed; and therefore one said, "That a "King from the day he cometh to "his Kingdom, he begins to live to "others, and die to himself, laying "down as it were his own person, "and assuming the person of the "Common-wealth: This *Epaminondas* knew right well, therefore he would many times watch and walk about the walls of the City, when his souldiers and subjects slept: so likewise, *Pelopidas* another worthy Generall, going to the wars, and being admonished and advised by his wife to look to himself, gave her no other answer but this, "that, that belonged to private persons, but it was "the duty of an Emperour, and part "of a Prince, to look well to his "souldiers: the consideration here-

of

d happily might make *Saul* to hide himſelf among the ſtuff, 1 *Sam.* 10. 21. when he was called to be King of *Iſrael*. Seeing therefore their burden is great, there is great reaſon they ſhould be aſſiſted with the prayers of many, that they may be enabled to bear it.

2. Becauſe they are moſt in danger, and moſt aſſaulted by enemies both temporall and ſpirituall. 1. For temporall enemies: the *Philiſtines* bend and ſpend the brunt of their battell upon *Saul* and his ſons, 1 *Sam.* *Chap. ult.* and the King of *Syria* commanded his thirty two Captains, to fight neither with ſmall nor great, but with the King of *Iſrael*, 1 King. *Chap.* 22. 31. the reaſon ſurely was, becauſe they knew, that if they could vanquiſh *Saul* and *Ahab* that were the leaders, the reſt of the people would quickly yeeld. 2. Satan, the arch enemy of all mankind, and our ſpirituall adverſary, as he laboureth the deſtruction of all, ſo eſpecially of the chiefeſt: he knoweth, that if he can make *Jeroboam* an Idolater, and he ſet up two Calves, the one at *Dan*,

Dan, the other at *Bethel*, all *Israel* will run after the commandement of the King, and quickly worship them, *Hose.* 5. 12. he knoweth by long experience, that

Regis ad exemplum totus componitur orbis
——& mobile mutat
semper cum principe vulgus

As the King is, so the Court will be, as the Court is so the country will follow; therefore they being in most danger, have most need of defence, and prayer is a principall one, it is one of the pieces of the spirituall armour, mentioned *Eph.* 6.

3. Because upon their safety dependeth the good of the whole Kingdom, both Church and Commonwealth; for its their part and duty to be nursing fathers for the Church, and to enact good laws for the peaceable government of their people. S. *Augustine* tells us, "that every "King and governour hath two "callings; one private, whereby he "is bound to serve God as a Chri-"stian; and another publique, "wherein he must serve God as a "King, whereof he saith;

Isai. 49. 23.

Regu

Reges tùnc serviunt Deo, ut Reges, Augusti.
"*quando ita serviunt, ut servire*
"*nòn possent, nisi Reges.*

This is by making of good Laws, and making their power a means to advance Christ's Kingdom in their Kingdoms: to this they be exhorted, *Psal.*2.10,11. these things the Apostle coucheth together, saying when he exhorts us to pray for kings, *that we under them may lead a peaceable and quiet life in all godlinesse and honesty*: this cannot be done but by the help of Magistrates, and Magistrates shall not do it without God's blessing, and they cannot expect that, without their own and their people's prayers, as *Calvin* sheweth, by the similitude of the earth, not bringing forth fruit without rain, and the rain ordinarily not falling, but being procured by prayer.

Sect. 5.

Quest. IT will easily be granted, that Christian Princes must be prayed for; but all the doubt is, *what shall be done if they be hereticks,*

and

and infidels, and Tyrants, and prof enemies of the Church, must such prayed for?

Resp. Surely they must: for su a one was *Nebuchadnezzar*, yet must be prayed for, and his wellfar God commandeth the children of rael that were carried away captiv from *Jerusalem* to *Babylon*: *Seek the peace of the City, whither I hav caused you to be carried away captiv and pray unto the Lord for it, for in t peace thereof, ye shall have peace*, Jere 29.7. and *Paul* saith, that the He then Emperors must be prayed fo for such they were in his time: a great reason, "for if they are evi "we are to intreat God to ma "them good, saith *Calvin*: y though themselves be bad & vitio both hereticall for matter of jud ment, & wicked and profane for l yet they may make good Laws f the government of others, as divi wicked Emperours and bad Princ have done, and as our own Chronicl do report of *Richard* the third King *England*, that he was a bad man, b a good Prince; making good a

Si mali sint, rogandus est Deus, nt bonos faciat. *Calvin.*

whol

wholesome Laws for the good of the Nation: it is a misery to live in a tyranny, under an evil governour, but it is thrice more miserable to live in an Anarchy where there is no King at all: for without Laws and government, neither house nor village, nor Town, nor City, nor any State can stand or continue: there is no judgment like no government.

Now if Kings and Princes must be prayed for, then surely the Papists hold a false position, *viz.* that Protestant Princes that in Ecclesiasticall matters will not put their hands under the Popes girdle, may be forsaken of their subjects, exposed to dangers, be anathematized, yea deposed from their Crowns and Kingdoms: this is the devilish doctrine of new *Rome*, much degenerated from the ancient doctrine of old *Rome* in S. *Pauls* and *Peters* time, yea in *Elutherius* his time, who lived about two hundred years after Christ, no such matter was hatcht or heard of: for thus writeth he to *Lucius* King of *England*, "that beins *Custos utriusq; Tabulæ*, and having both the old and

"new

" new Testaments for his direction
" he might out of them by the ad
" vice of his learned Councell, an
" help of his own Clergy, make Law
" for the good and pious govern
" ment of his Kingdom, without
" any approbation of them from
" *Rome*: and *Gregory* sometime Bi
" shop of *Rome*, confesseth, that *Ma*
ritius the Emperour had power ove
the souls of his subjects, and that n
only over souldiers, but Bishops an
Priests also: and S. *Bernard* writin
to an Archbishop of *France*, te
him, "that if every soul must b
" subject to the higher Powers; the
" if he and his Clergy had souls, the
" must be subject to the Emperou
" by S[t] *Paul*'s authority, *Rom.* 13. 1.

Sect. 6.

AND as Magistrates, so Ministe
also are to be pray'd for: Th
like the Apostle begs of the *Hebrew*
Heb. 13. 18. and of the *Thessalonia*
1 Thess. 5. 25. *Brethren, pray for u*
See what arguments he useth to
treat the *Romans* to pray for h

Rom 15.30. *I beſeech you brethren, for the Lord Jeſus ſake, and for the love of the Spirit, that you ſtrive together in your prayers to God for me.* If you have any love to Jeſus Chriſt, and as ever you felt Chriſt to do good unto you, and felt the efficacy and working of the Spirit in you, ſtrive and wreſtle with God in prayer for me; and ſo in every Epiſtle he begs their prayers. This hath been the practice of the people of God of old for their faithfull Miniſters. When *Peter* was in priſon, *earneſt prayer was made of the Church of God for him*, Acts 12. 5. And when *Paul* and *Silas* went forth to preach, *They were recommended of the brethren to the grace of God*, namely by prayer, *Acts* 15. 40.

Now where a people want a faithfull Miniſter, they are to pray for one. Thus did Chriſt give in charge, Matth. 9. 38. *Pray ye the Lord of the harveſt, that he would ſend forth labourers into his harveſt.* That it is neceſſary to pray for able Miniſters, may appear by the Titles wherewith the Scripture ſtileth them.

1. They

1. They are called *Seers*, 1 Samu
9 9. and therefore they must see t
themselves, and for others, seekin
out the will of God, and making
known to them.

2. They are called *Speculator*
Watchmen, *Ezek.* 3. 1. they mu
therefore keep Sentinel, and sta
upon their Watch-tower, to admo
nish the people of dangers approach
ing, unless they prevent them b
forsaking their sins.

John 21. 15. 3. They are called *Shepherds*, Ez
34 2. they must therefore feed Go
reasonable sheep committed to the
charge, in the green pastures of h
Word, and lead them forth by th
wholesome waters of spiritual com
fort.

4. They be *Husbandmen*, th
must not therefore be loiterers, b
labourers, painfully plowing up th
fallow-ground of mens hearts, an
sowing the immortal seed of Go
Word in the furrows thereof.

5. They be Gods *Gardeners* an
Vine-dressers, therefore they mu
pluck up the briars, thorns an
thistles, prune and lop away all
perflu

erfluous branches of sinne and im-iety, and plant, set and sow in the oom thereof the seeds of Vertue, eligion and Honesty.

6. They be Gods *Factors*: There-ore they must not wrap up their asters money in a napkin, and bu-it in the earth with the unprofita-e servant, *Matth.* 25. 18. but im-oy and improve to the uttermost hose gifts of Nature and Grace, herewith God hath endewed em to his Glory, and the Churches ood.

7. They be *Stewards of Gods house*; nd it behoves them to be faithfull nd wise, that they may have both ill and skill, to give every one of heir fellows their portion, and pro-ortion of their masters provision, nd that in due season, as our Savi-our saith, *Luke* 12.42. And hereby, s all Interpreters observe, he under-tandeth, that heavenly incorrupti-le food of the soul, whereof he peaketh by his Prophet *Isaiah* 55. 1.

Tritici mensuram vetus Interpres: inos olim erat, ut cuilibet

icro quolibet menſe quaterni modii tritici admetiebantur, viz. *Somewhat lesse than four pecks, as the Notes on the* Geneva *Bible tell us.*

This is the food that must be given our fellow-servants, and it must be given them in due season: We must fit both our Texts, and the manner of handling them, to every circumstance of Place, Time and Person and the Auditories capacity: Some must be fed with milk, some with strong meat; to some we must be like *James* and *John*, *Boanerges*, denouncing the threatnings of the Law against the obstinate; and sometimes again, like *Barnabas* and *Barjona* the sonnes of consolation, to comfort *Jerusalem* at the heart, and pronounce the sweet promises of the Gospel to penitent sinners. Sometime we may handle points of Controversie among the Learned, and sometime we must handle points of Catechism among the unlearned and we must evermore be guided by a good conscience in both: Sometime truth must be confirmed, sometime falshood must be confuted: Some must mildly be admonished, as the weak *Corinthians*; others must *sharply be reproved*, as the froward and foolish *Galatians*. This was

S. *Paul*

Pauls course, as he testifieth of himself, 1 *Cor.* 9. 22. not that he became *Apolypus*, *Protæus*, or *Cameleon*, turning with the tide and time to serve his own turn, but he did these things *in godly wisdome and discretion*, for the advantage of the Church, and furthering his Masters business.

8. They be also called *Fathers*, 1 *Cor.* 4. 14, 15. St *Paul* tells them, that *he wrote not those things* (*viz.* the base account and mean esteem himself and his fellow-labourers, were had in of the world, as appears by the Context) *to shame them*: but (saith he) *as my beloved sonnes I admonish you, to beware of running into the same fault*; then he renders them the reason, *For though ye have a thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel.* To the same purpose he speaketh also to the *Galatians*, Chap. 4. 19. Thus likewise St *Ambrose* was wont to call the faithfull of *Millain* his children, and other godly Bishops have done the like. What reason

then have we to pray for our Ministers? For if *Alexander* could confesse himself more indebted to *Aristotle* his master for his breeding and making him a civil man and a Scholar (which he calls his *bene esse*) than to *Philip* his father for his birth, making him a natural man, leaving him a Kingdom, all which he calls but his *esse*; What would he have said (think we) had he lived in a time where he might have had means to become religious, and a Christian man? Ministers ought to tender their people more than Parents do their children, because they have the soul, the more principal part to care for, which most Parents (though falsly) think themselves discharged of. *Possidonius* reporteth of *Valerius* the good old Bishop of *Hippo*, that being a Græcian, and not able roundly to speak Latine to the benefit of his people, and perceiving *Austin* to be a towardly young man of good hope, he made him his Coadjutor in the execution of his office, and in processe of time, perceiving him to be faithfull and pa-

Possidon. in vit. *Aug.*

full, and that the people profited well by him, he resigned his Bishoprick to him: hereby as a good spiritual Father, he shewed the care that he had of his peoples souls: A good president for such as are able to live without a Church, and unable or unwilling to preach in a Church; let such (at least) both for conscience towards God, and their credit towards men, get them sufficient assistants to help ease them of that burthen, which otherwise cannot chuse but sit heavy upon them. Now that Ministers may be able in good measure to perform the duties which those titles and relations call for, they have need of peoples prayers.

There were many in St Gregories *time, of whom he saith,* Ecce mundus sacerdotibus plenus est, & tamen in messe Domini rarus invenitur operarius: *then he renders the reason of it, saying:* Officium sacerdotale omnes suscipimus; opus autem non implemus: Multi curati sunt, sed pauci rem Domini curant; & pauci precari quidem inveniuntur, qui habent sanctam vitam cum sana doctrina conjunctam. *Gregor.*

Sect. 7.

NOw let us consider, what are the things we are to pray for in the behalf of our Ministers.

1. Pray that your Ministers may be men of ability, that they may be

men fitted and furnished for the discharge of their duties, and that God would give a blessing to their labours. One observeth, "That *Caleb* said to "his men, *I will bestow my daugh-* "*ter upon one of you, but he that will* "*have her, must first winne Kiriath-* "*Sepher*, that is, *a City of Books*, he "*must quit himself like a man in-* "*deed*; and he that will be a true "Minister of Gods word, must not "runne before he is sent; he must "not be a man of zeal without "knowledge to guide it; but one "that is furnisht by God, that hath "lain long before *Kiriath-Sepher*, and "been train'd up in the Schools of "the Prophets; such a one is a fit "dispencer of Gods Word and Sacra- "ments. All sufficiency in every kind comes from God, 2 *Corinth.* 3. 5, 6. "There is no man fit to preach the "Word of God, but by the grace "of God, saith *Lyra*, and although "a man be not sent from God im- "mediately, yet if God fit him

Josh. 15. 18. *Jacob. Marchantii* hortus pastorum.

Nullus aptus ad prædicationem verbi divini nisi per ejus gratiam, & qui ab eo missus, & aliquo modo aptatus, licet non immediatè, mediatè tamen. *Lyra* in *Luc.* 10.

"by any meanes for the work of "the Miniſtry, he is one ſent of "God.

2. Pray that they may have a door of utterance, and that they may have *liberty of ſpeech to ſpeak the myſtery of Chriſt*, Coloſ. 4. 3. For there are many things that uſually ſtop the mouths of Miniſters. 1. Ignorance and preſumptuous ſinnes in a Miniſter; for polluted lips be no lips of utterance; a Miniſters lips muſt be *toucht with a coal from the altar*, and he muſt have his *infirmity taken away, and his ſinne purged*, Iſai. 6. 6, 7. 2. Sometime the ſins of the people do ſtop the Preachers mouth, and make him dumb, as Ezek. 3. 25, 26. God oftentimes gives words to the teacher for the grace of the hearer, and ſometime for the fault of the hearer, ſpeech is taken away from the teacher; by reaſon of an evil people, ſpeech is taken away from good teachers, ſaith *Gregory*.

Propter malum populum, etiam bonis tollitur ſermo doctoribus. *Gregor.*

3. Ye are to pray that with all courage and boldneſſe your Miniſters may deliver the Word of God, that

couragiously they may reprove sins and rebuke sinners, and reveal God counsel without fear of any man face, *Jerem.* 1. 8. *Lifting up their voices like Trumpets, and shewing Gods people their sinnes*, Isa. 58. When men are like the deaf Adder, that will not hear the voice the Charmer, *Isa.* 58. 5. Yea when they are dead asleep in sinne, they had need be rouzed up with the Trumpet of the Word. *Mitio* his mildnesse, and *Eli*'s softnesse will not reclaim children past grace. Ministers must not alwayes speak in a soft and still voice, as God to *Elias*, but they may and must sometime use the rod, *Jerem.* 23. 13, 22. There was to be used among the Sacrifices salt and vinegar. In a word, a Minister must resemble the Cock, who alters his tone and crowing according to the time of the night.

2 Reg. 19. 12, 13.

4. Pray that they may deliver the pure word of God; and nothing else, putting nothing to Gods word and taking nothing from it. The chopping and changing the Word

God, *Chryſoſtome* compareth to falſifying the Kings coyn, which is done, either by mingling baſer metal among it, or elſe by clipping and paring away part of it, and ſo impairing the weight and worth of it; the leaſt of which faults is treaſon againſt the King, and is deſervedly made death, by the Lawes of our Land: And ſaith that Father, the mingling of the Scriptures, and the mangling of our own devices with them, is no leſſe than high treaſon againſt God; and how ill he takes it, and ſeverely puniſheth it, we may read *Revel.* 22. 18,19. I would not be miſtaken, as if I thought it to be unlawfull, to make uſe of humane learning, or alledge humane Authors in Sermons by way of illuſtration and amplification, or the like. Let *Hagar* take her place, and attend on *Sarah* her Miſtreſſe; why ſhall not the *Iſraelites* uſe and wear the ſpoils of *Ægypt*, that God hath given them? But that which I ſay, is this, that nothing is of force to prove any point either dogmatical or moral, but what is either expreſly

presly contained in the Scriptures, or may by necessary consequence be collected from them.

5. Pray likewise that all faithfull Ministers may have a free exercise of their Ministry; that the Gospel may have a free and full passage, 2 *Thess.* 3. 1. notwithstanding the rubs and impediments which the Devil and his Instruments oppose to the same. *Paul* was in prison when he makes his request to the *Colossians* to pray for him, *Col.* 4. 3, 4. either it was at *Ephesus*, as some think, or at *Rome*, as *Cajetan* and others, and is most probable, by the Postscript: And *when Peter was in prison, the Church prayed for him, and God sent an Angel that enlarged him*, Acts 12. 5. the want of liberty in regard of his Ministry, and the exercise thereof, to a good Minister, is more troublesome than his bodily restraint, or to be in bonds: and if Ministers be at any time causlesly imprisoned or persecuted, it's a peoples duty to pray for them, that *they may be delivered from absurd and unreasonable men*, 2 Thes. 3. 1, 2.

Bisield in Col. *Cajetan.*

6. We

6. We are to pray, that Ministers may preach profitably to their hearers, that they make the Gospel manifest, as it becomes them, *Colos.* 4. 4. *Luther* saith, "God loves Adverbs better "than Verbs: For as in naturall "things, their excellency depend-"eth upon the forme, and the forme "is preferred before the matter: So "in moral things, the manner of "doing the thing is better than the "thing done. So *Cyprian* saith, That "thing is not holy which is account-"ed holy, but that which is done ho-"lily, as in praying, reading, medita-"ting, conference, *&c.*

Sanctum non est, quod sanctum geritur, nisi quod sanctè peragatur. *Cyprian.*

7. Pray that Ministers may be holy persons, and be cloathed with righteousnesse, *Psalm* 132. 9. Pray that those that teach you well may live well themselves, that they may be *burning and shining lights*, not only in their doctrines, but also in their conversations: Pray that they may be men of fervent spirits. A Minister should be the best pattern of all that a people can have. What *Nazianzen* reporteth of *Basil*, is a fit emblem for a true Minister, a pillar of

of fire with this motto, *Talis est Basilius*, such a one is *Basil*. Pray that your Ministers may be men of industrious spirits, willing to take pains among you, and may endure hardnesse (as good souldiers of Jesus Christ) if they are called unto it, it is but equity that you should pray for your Ministers, seeing they pray for you; nay they should account it their sinne, if they should not pray for you, 1 *Samuel* 12. 23. Besides, all the good that cometh by a peoples prayer for their Ministers, it is returned into the common treasury of the Gospel, 2 *Thess.* 3. 1. The Gospel it self fares the better by such prayers, the current of the Gospel is opened, it runnes strongly, and the Gospel is glorified; it is like the falling of abundance of rain from the hils into the vallies, that makes the rivers swell and runne over. And to this I shall adde, That all your prayers for Gods Ministers, shall return into your own bosomes with advantage: As it is with a mans sonne that worketh abroad, and earns so much money by the week, he brings home

ome his money at the weeks end to his parents; but in effect, he worketh for himself: for when his father dies, or gives over his trade, he possesseth all that his father hath: So when you pray for Gods Ministers, your prayers do fill up the bag, and when the bag is opened, it shall return to your own advantage; therefore God doth endew his Ministers with so much learning and knowledge, it is for their peoples sake, ——and so that people are to pray for their Ministers, and that Ministers have so much desired their peoples prayers; yea St *Paul* himself, though an extraordinary man: Hence we may note, That the greatest in the Church may need the prayers of the meanest, and that God is no accepter of persons, but heareth the prayers of the meanest Christian, as of the greatest Apostle. "The "Apostle prayes for the people, the "people for the Apostle or Minister; "all the members pray for themselves, and the Head prayeth for "them all, saith *Austin*.

Orat Apostolus pro plebe, plebs pro Apostolo: pro se omnia membra orant; caput pro omnibus interpellat. *Aug.*

Sect. 8.

Sect. 8.

AND as people must pray for their Ministers; so likewise must Ministers pray for their people: Thus the Priests of old were commanded of God., *to blesse the people, and pray for them*, Numb. 6. 23, 24. And in the New Testament, *Paul* prayes for the *Ephesians*, Ephes. 3. 14, 16. *That they might be strengthened with might by his Spirit in the inner man*: So likewise for the *Philippians*, he saith, *That in every prayer of his for them all, he made request with joy, for their fellowship in the Gospel*, Phil. 1. 4, 5. So likewise he prayes for the *Thessalonians*, *That the God of peace would sanctifie them thoroughout*, 1 Thessal. 5. 23. Likewise he prayeth for the *Romans*, *That God would grant them to be like-minded one to another, and that with one mind and mouth they might glorifie God*, *Rom.* 15. 5. So *Eli* prayes for *Hannah*, *The Lord God of Israel grant thy request*, 1 Sam. 1. 17. and she presently found her prayer answered. And

as they are to pray for all manner of bleſſings upon a people, ſo are they to pray againſt approaching judgements ready to fall upon them: So did *Moſes* beſeech God with ſtrong arguments to forgive *Iſraels* ſinne, *and to turn away his wrath, and ſpare their lives*, Exod. 32. 11, 12, 13, 32. and after the people had worſhipped the Calves, he prayes earneſtly for them, *That God would forgive their ſinne.* So *Joſhua* and the Elders of *Iſrael*, *lie upon their faces, put duſt upon their heads, and pray earneſtly to God, not to deliver them into the hands of the Amorites, and to remember his great name*, Joſhua 7. 6, 7, 9. This is commanded as a duty to be done by the Miniſters: *Let the Prieſts, the Miniſters of the Lord, weep between the Porch and the Altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach, that the Heathen ſhould rule over them*, &c. Joel 2. 14.

But eſpecially Miniſters are to pray for the people, that their Miniſtry may be bleſt to them: *For Paul may plant, and Apollos water, but*

but it is God that giveth the increase. Ministers are not only to exhort, reprove, admonish and beseech a people, and not onely to propound good wholesome doctrines and instructions to holy duties, but also earnestly to beseech God to give his blessing thereunto, that God would enable them to understand, embrace and practice what they teach them: and good reason there is for this;

1. Because every thing and person is sanctified by the word of God and prayer; I mean not onely in publick, but also in private. To the publick preaching and prayers, Ministers must joyn private prayer also for a people: When they cease to preach to them, yet they are not to cease praying for them; when the work of preaching is done, the work of prayer is not done: *God forbid that I should cease to pray for you* saith *Samuel* for the people, 1 *Sam.* 12. 23. This is the stile of *Moses*, *Aaron*, *Samuel*, *Job* and *Daniel*, that they were such as called upon Gods Name, stand-

up, and pleading with God, for the people, with whom they did converse.

2. It is one great part of the office of the Ministry, *Acts* 6. 4. when the question was put about the relief of the widows in the daily ministration, the twelve Apostles would not have their work to intend that, but bid the Church look out men of good report, that might intend that business: *For*, say they, *we will give our selves continually to prayer, and to the ministry of the Word.* One Christian ought in charity to pray for another, and doing it they do it *ex charitate*, from that love that they mutually bear one to another; but a Minister doth it *ex officio*: it's part of his Ministry: for as Ministers are the mouth of God to speak to the people, so they are the mouth of the people to speak to God; and lay open the wants and necessities of the people committed to their charge. Hence we find them in Scripture stiled *the Lords remembrancers*, and *watchmen upon the walls of Jerusalem*, *Isai.* 62. *Reas.* 2.

*Reas.*3. 3. Because most people are very negligent to pray for themselves. O how many houses, families and persons are there that call not upon God's Name, that never look into the state of their own hearts, that are not sensible of their sinnes, and of their spiritual wants, they see not their disease, and therefore seek not to the Physician to heal their soul-maladies: therefore Ministers must pity them, and pray for them.

*Reas.*4. 4. Because when Ministers find little successe by their preaching and labours, yet they find relief by their prayers, and obtain that by them which they could not effect by their preaching. A Minister preacheth long among a people, and hath frequent cause to complain with the Prophet *Isai.*49.4. *I have laboured in vain, I have spent my strength for nought, and in vain*; but they that seek the face of the Lord, shall not seek his face in vain: Therefore God doth not give successe to many Ministers in their labours, because their labours are not steeped in prayers.

5. Be-

5. Because the Devil doth make it his master design to hinder Ministers in the preaching of the Gospel, or to make their labours ineffectual, therefore they had need to be more instant in prayer for their people. Satan seeth that faithfull Ministers are Gods standard-bearers, the Captains in Gods army, and therefore if they stand, they stand not alone, if they fall, they fall not alone, many fall with them: and there is no calling under Heaven by which God conveyes so much grace, and so much good to a people, as by this ordinance, therefore they had need to be mighty in praier. *Reas.* 5.

Hence people when they have any weighty case and important busines, they should commend it to the prayers of Gods faithfull Ministers. So *Hezekiah* (when *Sennacherib* had invaded *Judah*, and sent to *Hezekiah* to *Jerusalem*, &c.) he sendeth *Eliakim*, *Shebnah* and the Elders of the Priests, covered with sackcloth, unto *Isaiah* the Prophet, saying unto him, *Lift up thy prayer for the remnant that is left*, Isai. 37. 4.

So St *James* exhorteth, *Jam.*5.14. *Is any sick among you, let him call for the elders of the Church, and let them pray over him, and the prayer of faith shall save the sick, and the Lord shall raise him up.* And we find in Scripture, that men notoriously wicked have been mindfull of this duty: How often did wicked *Pharaoh* send to *Moses* and *Aaron* to pray for him, *Exod.* 9. 28. when the plagues of thunder, fire, and hail came upon *Ægypt*, then he sent to them (confessing his sinne and acknowledging Gods justice) *that they would intreat the Lord that there might be no more mighty thundrings and hail*, promising to let *Israel* go; and when after this, he yet hardened his heart, and the Lord brought other judgements upon him; upon the plague of the Locusts, he sends for *Moses* and *Aaron* again, *Exod.* 10.17. and saith unto them, *I have sinned against the Lord your God and you; now therefore forgive I pray thee my sinne onely this once, and intreat the Lord your God that he may take from me this death also: And Moses went from Pharaoh*

and intreated the Lord. So *Jeroboam*, 1 *Kings* 13. 6. when he ſtretcht out his hand againſt the Prophet that prophecied againſt the Altar, and his hand withered; the King ſpeaks to the man of God to pray for him; *Intreat now the face of the Lord thy God, and pray for me that my hand may be reſtored me again*; and the man of God did ſo, and the Kings hand was reſtored, and became as it was before. So likewiſe *Simon Magus*, when *Peter* curſed him in the name of the Lord (*Thy money periſh with thee*) and tels him, *That he was in the gall of bitterneſſe*, &c. Then anſwered *Simon*, and ſaid, *Pray ye to the Lord for me, that none of theſe things which you have ſpoken come upon me*, Acts 8. 24. How much more then ſhould the people of God make conſcience of this duty, to beg the prayers of Gods Miniſters for them.

Sect. 9.

THis duty of prayer alſo belongeth unto Parents, who are to pray for their children. Thus *Noah*

prayes for *Shem* and *Japhet* his sonnes, *Gen.* 9. 26. that God would blesse them and enlarge them. Thus *Isaac* prayes for *Jacob* his sonne; *God give thee of the dew of Heaven, and the fatnesse of the earth, and plenty of corn and wine, let people serve thee, and Nations bow down to thee; be Lord over thy brethren,* &c. *Gen.* 27. 28, 29. Thus *Jacob* blessed *Joseph* his sonne, and said, *God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long to this day, the Angel which redeemed me from all evil, bless the lads, and let my name be named upon them,* &c. *Genes.* 48. 15, 16. So *David* besought God for his sick child, and fasted and went in, and lay all night upon the earth, 2 *Samuel* 12. 16. So *David* prayes for *Solomon* his sonne, *That God would give unto him a perfect heart to keep the commandments and statutes of God, and to build the palace for which he had made provision,* 1 Chron. 29. 19. So *Job*, *After the dayes of his children feasting were gone about, he sent and sanctified them, and rose up ea-*

ly in the morning, and offered burnt offerings according to the number of them all. For *Job* said, *It may be my sonnes have sinned, and cursed God in their heart: thus did Job continually*, *Job* 1. 5. Nor is it sufficient for Parents to pray in general, but they ought to pray particularly for them: As Parents who have many children, provide meat, drink and cloathing according to the number of them all, and have a particular eye and care over every one of them, and provide portions for them all: So they ought to put up particular requests to God for every one of them, suing out some speciall blessings to come down upon the head of each of them. Thus doubtlesse *Job* did, when the Sacrifice for every sonne was made, he sent up a prayer to God, for the pardon and acceptance of every sonne, as a judicious Divine hath noted. This even Heathens have done for their children; we read, that *Cornelia* visited the Temples for her sonnes *Tiberius* and *Caius*, and offered Sacrifices to their gods for them,

Caryls expos. on Job 1. 5.

when they were in the warres of *Africk*; for thus she saith in an Epistle she wrote to them: *Your Father bequeathed you nothing but weapons, and from me you shall inherit nothing but books; for I had rather leave my children good doctrine, whereby they may live, than evil riches whereby they may perish: I doe not cease to visit the Temples to pray for your health, nor yet to offer Sacrifice to the gods for your honour.* Mark this all ye Christian Parents; and be tender of the good of your childrens souls, and be careful of bringing them up in the nurture and admonition of the Lord, and in praying to God daily for them, else even Heathens will one day rise up in judgement against you.

Jo. Benthams Christian conflict.

Moreover, Masters of Families, and Housholders are to pray with, and for their Families. King *Hezekiah* prayeth for the people, *That the Lord would pardon every one that prepared his heart to seek God, though he were not cleansed according to the purification of the Sanctuary,* 2 Chron 30. 19.

no. 19. *Firſt, God commandeth that men ſhould pray every where, lifting up pure hands,* 1 Tim. 2.8. therefore in the family. When God promiſeth *to pour out the ſpirit of grace and ſupplication upon his people,* he ſaith, *That every family ſhall mourn for their ſines apart; the family of the houſe of David apart, and their wives apart; the family of the houſe of Levi apart, and the family of Shimei apart, and their wives apart,* Zech. 12. 10, 11, 13.

Secondly, It is ſet down as one reaſon why Husbands ſhould dwell with their Wives, *ſc.* that their domeſtical prayers be not hindred, 1 Pet. 3. 7.

Thirdly, *Adam* ſet up the worſhip of God in his family, how elſe could *Abel* know what to ſacrifice, and in what manner, *Geneſ.* 4.4. This practice was alſo renewed by the care of *Seth*, being decayed, and corrupted by the poſterity of *Cain*; in his time and by his means, *Men began to call on the Name of the Lord,* *Geneſ.* 4. 26.

Fourthly, Our Lord Jeſus himſelf,

self, when he was on earth, prayed with his Disciples which were his family: we reade, *That he was alone praying, and his Disciples were with him*, *Luke* 9.18.

Object. *How could he be alone, and yet have his Disciples with him?*

Resp. He was not simply alone, but in comparison; the multitude being now dismissed, and sent away: So a great man may be said to be private and retired, when he hath onely his own family about him; from which practice of our Saviour Christ we have a good precedent and pattern for prayer in, and with our families. It is said of *David*, *That morning and evening, and at noon-day he prayed, and praised the Lord.* And of *Cornelius* we reade, *That he was a devout man, one that feared God with all his house, and prayed to God alway*, Act.10.2.

Fifthly, Because the families of the godly are called Churches, *Rom.* 16.5. therefore they should be as the Temple, where morning and evening Sacrifice was offered up to God every day; therefore every man

ans houſe ſhould be a houſe of prai-
ro that family.

Sixthly, Every family is ſubject
particular wants, and prayer is
e means God hath appointed us to
ve theſe wants ſupplied.

Seventhly, In our families we
y be moſt free from diſtractions in
r devotions; therefore Chriſt will
t ſo much pray among the mul-
tude, as with his Diſciples, leſt
might be diſturbed and inter-
pted.

Laſtly, God curſeth ſuch families
call not upon his name, *Jer.*10.25.
very family is to offer up the Sacri-
e of prayer day by day.

Sect. 10.

YEt there are ſome perſons that
are not to be pray'd for:

1. Not all men in general are to
pray'd for, that are, or ſhall be:
. Becauſe it is not the will of God,
at all mankind ſhould be ſaved:
r thoſe we may not pray, con-
rning whom we have Gods re-
ealed will that they ſhall not be
ſaved:

saved: *If we ask any thing according to his will, he heareth us,* 1 Joh. 5. 14. Now his will is not that all men should be saved, therefore it is not his will that we should pray for all men.

Object. *But the Apostle tells us,* That it is the will of God, that all men should be saved. *The Apostle exhorteth* 1 Tim. 2. 1. That prayers, supplications and intercessions be made for all men; *and gives the reason of it,* ver. 4. That God would have all men to be saved.

Resp. St. *Paul*'s meaning is not that God's will is to save every particular man, but that all men (now in the time of the Gospel) should have the means of salvation offered to them, as the next words do explain it, *and come to the knowledge of the truth.* 2. Our Lord Jesus Christ would not pray for all mankind, therefore we may not: *I pray not for the world,* saith he, *John* 17. 9. now his example must be our warrant and direction. 3. The Prophets are forbidden to pray for certain men, whom they knew by reve-

velation from God to be rejected the Lord. God is offended with *muel* for praying for *Saul*, 1 Sam. 1. And the Prophet *Jeremiah* is bidden to pray for the *Iſraelites*, r. 7. 16 *Pray not thou for this peo-, neither lift up a cry nor prayer them, neither make interceſſion to for I will not hear thee*, Jerem. 16.

2. We are not to pray for ſuch we know do ſinne againſt the ly Ghoſt, whether wicked An-ls or men, 1 *John* 5. 16. *There is ſinne that is unto death, I ſay not at a man ſhould pray for it*: And cording to this direction, the hurch prayed not for the conver-ion of *Julian* the Apoſtate, but r his confuſion, becauſe they knew hat out of meer malice he perſe-uted known truths unto his death. very ſinne is mortal, and no ſinne s venial, *Rom.* 6. 23. Every ſinne deſerveth death; *but yet there is a ſinne not unto death*, that is, there is o ordinary ſinne but may be for-iven; but that is a ſin unto death, hat not onely deſerveth death, but

that

that doth certainly and inevitably procure death. The Pharisees sinned this sinne, *Mark* 3. 28, 30. where it appears that this sin against the holy Ghost is a malicious reviling, and wilfull opposition of Christ, and of the known truths of God. The Pharisees out of envy and malice against our Saviour contrary to the knowledge they had of him, said, *He had an unclean spirit*; and though they knew the miracles he wrought were done by the finger of God, and by his Spirit, yet they attributed those miracles of his, not to the holy Spirit of God, but to the Devil that unclean spirit. Now if we know any to commit this sinne, we are not to pray for them. Mr *Cotton* gives divers reasons why such persons are not to be prayed for.

Cottons expos. in 1 John chap. 5. *Reas.* 1.

1. From the spight such persons do to the chief means and help of prayer, one is the Spirit of grace and supplication. Now these men sinne in despight of the Spirit of grace *Heb.* 10. 29. and the Spirit is grieved, that it will not assist us

any praier made for ſuch men.

2. From the like deſpight they offer to Chriſt, in whoſe name we are to pray. Upon theſe two wings our prayers flie up to Heaven, the mediation of Chriſt, and the Spirit of grace, and with theſe two they do prevail: Now thoſe that commit this ſin, they make a ſcorn of Chriſt, they trample under foot his bloud, and put him to open ſhame and puniſhment, as the moſt notorious malefactour, as one that ſuffered not for other men's ſins, but for his own.

2. Where Chriſt is not a Sacrifice of Propitiation for ſinnes, there he cannot be expected to be an Interceſſour for ſuch, if the Sacrifice of Chriſt reach not to ſuch, then will he never make Interceſſion for them; and if Chriſt will not intercede for ſuch, then may not we pray for them that commit this ſinne unto death, *Hebr.* 10. 27. *Reaſ. 2.*

3. We are not to pray for the dead: For,

1. In Scripture, there are neither

ther Commands nor Promises, no approved Examples to warran prayer for the dead: As for th place in *Macchabees*, where *Jud* is commended for praying for th dead, which died in the sinne o Idolatry, it is not Canonical Scr pture, and to be excepted against Yea, the Papists themselves a low not prayers to be made fo such.

2. It is vain to pray for th dead, whose spirits the Lord ha disposed of, and their judgeme is past; *For after death cometh judg ment*: "Prayer after death then "is like a pardon after death, an "pleading after sentence, saith learned man And as *Chrysost* saith, *Neque gubernator postqua navis submersa est, neque medic postquam ægrotus obiit, quicquam pr desse potest*: Neither the Pilot aft the Ship is drowned, nor a Phy cian when a man is dead, can pro fit any thing: So when men a dead, if their souls be in Heave they cannot be in a better estat our prayers can adde nothing

D. *Willet* in *Levit.* 16.

Chrysost. hom. 75. sup. Matth.

heir happineſſe; if in Hell, they annot redeem them, nor aſſwage eir torments, therefore no way arrantable, becauſe no way avail-ble.

Look but on one that playes at bowls, who no ſooner than he hath delivered his bowl, he ſcreweth his body this way, and that way, calling after it, that it may be either ſhort nor over, nor wide on either ſide; but all in vain; the bowl keepeth on his courſe, and reacheth to the place, not where mind, but the ſtrength of the bowler ſent it: Thus it is with ſe that pray for the dead, they pray and call unto God, ſing ems and diriges for the ſouls of men departed, that they may ſent to purgatory, not hell: a courſe unwarrantable, unavailable: as the body is laid down in the duſt, ſo the ſoul is gone to God gave it, there to receive according to the deeds done here in eſh, whether good or evil. Dr Wincop *Serm.* Anno 1627.

CHAP. XI.

weth, what Geſtures may be uſed in prayer.

Sect. 1.

If it be demanded now, *What geſture is to be uſed in prayer?*

I anſwer, That no ſpecial rules be given hereof, inaſmuch as we ave neither commandment to uſe is or that geſture, nor promiſe that

in so doing we shall the rather be heard; nor example which ties us necessarily to this gesture rather than to that. Some pray *standing*, as the *ten Lepers*, Luke 17. 12, 13. and the *Publican*, Luke 18.13. Others *kneeling*, as *Solomon* in the *Temple*, 1 Kings 8 54. *Stephen* for his enemies, Acts 7 60. *Peter* for the restoring of *Tobitha*, Acts 9. 40. Others *lying*, as *David*, *who lay all night on the ground*, when he prayed for the life of his child, 2 *Sam.* 12. 16. and *Hezekiah* upon his bed praying for his own life, *Isai.* 38.2. Others *groveling*, as *Moses*, Deut. 9.18. and *Joshua*, Ch. 5.14. And lest any man should think they did amisse herein, we have an example beyond all exception, *&c.* the example of Christ himself, who prayed sometime *standing*, as when he raised up *Lazarus*, John 11. 41. sometime *kneeling*, as in his agony in the garden, *Luke* 22. 41. sometime *grovelling* with his face to the ground, as in *Gethsemane*, Matth. 26. 39. Hence there are confuted two errours: 1. The errour or heresie (as *Damascen* calls it) of the *Ag-*

noclite

noclitæ, who thought it unlawfull to pray any way, but standing. 2. Of *Tertullian*, who thought it unlawfull to pray sitting; for if it might be lawfull to pray lying (as I have shewed by the examples of *David* and *Hezekiah*) much more is it lawfull to pray sitting; in that sitting is a position of the body, wherein we shew more reverence than in lying along. Besides, we have the examples of holy men for our warrant. When *Jacob* was ready to die, and had sworn *Joseph* to bury him in *Canaan*, *he worshipped God towards the beds head, and sitting up in his bed, and leaning on his staff*, Heb. 11. 21. When the Prophet *Nathan* came with a message to *David* from the Lord, and told him, *That he should not build an house to his Name, but that his sonne should build it: David* went and *sate before the Lord, and prayed; Who am I O Lord?* 2 Sam. 7. 18. *Vaisjeb*] which though it be taken by some to be a *Catachresis*, and that *sedit* is put for *resedit*, yet I see not but it may be taken in its proper

Damascen. de hæresib. Contra Scripturam fecerit, siquis in Cathedra aut subsellio sedens oraverit. *Tertul.*

ἐκάθισεν ἐνώπιον τοῦ κυρίου. *Sept.*

sense for sitting: for so the *LXX.* translate it, and the Vulgar Latine, *sedit coram Domino*, and the English, *he sate before the Lord.* And *Austin* *Aug.* ad simplic. lib. 2. Quæst. 4. from this place concludeth, *That it is lawfull to pray sitting.* The Greek Church in old time were wont to pray standing, *Constrictis ad pectus manibus*, their hands being bound to their brests; which custome some Vid. respon. *Nicol.* l. ad Consul. *Bulgar.* cap. 54. have approved; for they did thereby sentence or condemn themselves, that they might not be condemned of the Lord; as the King of *Syria* and his Captains, *put ropes about their necks*, to testifie they had deserved death, and submitted themselves to the Kings pleasure in that pittifull sort. We read in the Gospel, of some *bound hand and foot, and cast into outer darkness*; therefore the *Grecians* bound their hands to their brests when they prayed, as if they should say, *Domine ne manus meas ligari præcipias, ut mittar in tenebras exteriores, quoniàm jàm ego eas ligavi, & ecce ad flagella paratus sum.*

Now as no special rule can be gi-

ven

ven of the geſture of the whole body, ſo neither of any part or member thereof; as of the hand, or of the eye. *Moſes* is ſaid to have *lifted up* his hands when he prayed for *Iſrael* againſt *Amalek*, Exod. 17.12. and *Solomon* in his prayer at the Dedication of the Temple, 1 *Reg.* 8 22. whereas the Publican is ſaid, *To have ſmitten his breſt with his hand*, Luke 18. 13. Chriſt is ſaid to have *looked up to Heaven*, when he prayed, *Matth.* 14.19. And *David* ſaith, *I lift up mine eyes to the hils*, &c. *Pſalm* 121. 1. whereas the Publican is commended that he did not ſo much as *lift up his eyes to Heaven, when he went to pray*, Luke 18. 13.

Obiect. 1. But it may be ſaid, *That we are commanded to pray kneeling*, *Pſalm* 95. 1. O come let us fall down and kneel before the Lord our maker. *We have likewiſe the examples of many devout perſons, conſtantly uſing this geſture of kneeling in prayer.* Greg. Nazianzen *ſaith of* Greg. Nazianz. *his ſiſter* Gorgonia, *that her knees were as it were even growne to the*

ground by continual praying. And Gregory *ſaith, That his aunt* Thraſilla *had elbows as hard as horn by leaning on a deſk when ſhe prayed.* And Jerom *writing the life of* Paul *the Eremite, ſaith, That he was found dead on his knees, holding up his hands and eyes to Heaven: for ſaith he,* Etiam mortui cadaver officioſo geſtu precabatur. *Likewiſe we are ſometimes commanded to lift up our hands in prayer;* Lift up your hands to the Sanctuary, and praiſe the Lord, *Pſalm* 134. 2. I will that men pray every where, lifting up holy hands, 1 *Tim.* 2. 8.

Gregor. Dialog. *Hieron.* in vit. *Pauli* Erem. *Hier.* Epiſt. ad *Marcel.*

Reſp. The meaning of the holy Ghoſt in bidding us *fall down and kneel before the Lord,* is not to enjoyn this geſture of kneeling more than any other; but that we wholly ſubject and ſubmit, that we dedicate and conſecrate our ſelves to his ſervice and worſhip, uſing ſuch comely geſtures as may beſt expreſſe the reverence and humility of the heart; otherwiſe we are bound no more to kneel when we pray, than to tremble and quake; becauſe it is ſaid

Trem-

Tremble before him all the whole earth, *Psalm* 96. 9. And by lifting up our hands, is meant metonymically the lifting up of our hearts by prayer, as *Psalm* 141. 2. *Let the lifting up of my hands be as the evening Sacrifice*, that is, let my supplication which I testifie outwardly by lifting up of my hands, let that be as an evening Sacrifice.

Object. 2. But some may say, *Doth not our Saviour command, that* when we stand and pray, we should forgive, and it shall be forgiven us; *therefore it may seem we are bound to pray standing*, Mark 11.25.

Resp. Some restrain these words solely to prayer in the Temple, where men were wont to pray standing; as we may see in the example of the Publican, and of the Pharisee, who both *went up into the Temple to pray, and both stood and prayed*, Luke 18. 10,11,13. But I rather think, that the word [*stand*] is used by the holy Ghost, for the framing, composing, and setting our selves to prayer; standing being put for any gesture, whether kneeling, lying, or

ſitting, either becauſe it is the chiefeſt poſition, or that it was moſt uſed by the Jewes in the Temple, to whom Chriſt here applieth his ſpeech; and thus the *French* tranſlate theſe words, *cum ſtatis* (i.) *ſtatis vos*, when ye preſent or ſet your ſelves to pray, forgive.

Mais quand vous vous preſenterez pour faire naiſon, pardonnez, &c. *Fren.*

Sect. 2.

ALbeit we are not to put any great Religion in outward geſtures, and though it be not much material, what manner of geſture, or poſition of the body we uſe (ſo the mind be well diſpoſed) ſeeing bodily exerciſe, and ſo bodily geſture availeth little; yet becauſe we are to glorifie God, as well in our bodies, as in our ſpirits, as the Apoſtle commandeth us, 1 *Cor.*6.20. And foraſmuch as that part of Gods outward worſhip doth conſiſt in theſe bodily geſtures, as in kneeling, in lifting up the hands and eyes, *&c.* So alſo conſidering, that the Scripture makes ſo often mention hereof; neceſſary it is, that we have ſome generall Rules for our

our direction herein; the firſt ſhall be this:

1. In publick prayer we are to follow the lawfull and laudable cuſtome of the Church wherein we live. I ſay *Lawfull:*] for ſome geſtures uſed by the old hereticks, the *Gnoſticks*, were not lawfull, as being ſo obſcene, that they cannot once be named with modeſty. And I adde *laudable*] becauſe there be ſome more lawfull, that are not laudable; either in that they are not decent, or not profitable, ſerving for edification. I ſay alſo in *Publick:*] for that a man in private, being in his cloſet alone, is free to uſe what comely geſture he pleaſeth: but in publick, whether in the Congregation or Family, he is to conform himſelf to the cuſtome of that place: for if he ſhall kneel when other men ſtand, or ſtand when others kneel (as ſome among us are wont to ſit when others kneel, it cannot chuſe but give offence, breed diſorder, and haply be the cauſe of ſchiſm and diſſention in the Church.

2. We are to uſe ſuch geſtures as will

will best stirre up devotion, and strike us with the greatest reverence. We have this rule in a lively manner exemplified by the practice of the Saints in all ages: some kneeling, others lying in sackcloth and ashes, others grovelling with their faces to the ground; others knocking their brests; and all to the end they might hereby be affected with the greater reverence, when they came into the presence of God, and with a more lively sense and feeling of their own unworthinesse. *Moses* and *Joshua* are commanded to *put their shoes off their feet*, when they came into the presence of God, to work in them (doubtlesse) a more reverent opinion of Gods excellent Majesty, his Holinesse, and sanctity, and a baser conceit of themselves, their unworthinesse and insufficiency; the which examples, though we are not bound to follow, and in particular (as the superstitious Priests among the Jews do, when they go into their Synagogues, as is reported) and the *Turkes* when they go into the Temple of *S. So-*

phia,

ia, becauſe we have no ſuch particular commandment: yet in general, we are to follow them, in uſing ſuch geſtures, as may beſt help and further devotion, reverence, humility, and the like: for if ſuch holy and devout men as they were, uſed ſuch outward Ceremonies to work reverence, and kindle devotion; how much more have we that are ſo cold and prophane in compariſon of them? They therefore that ſcorn, diſdain, or neglect theſe outward geſtures, have either a prophane or proud heart; for they either think them to be but idle Ceremonies, or that themſelves are ſo devout, holy, Angelical, that they have no need thereof. *Moſes Gerardenſis.*

3. The geſture of the body is to be fitted to the grace and diſpoſition of the heart, and ſo farre forth uſed, and no further, than as it ſerves to teſtifie the ſame: The rule hath two parts, 1. That the geſture fit the affection and diſpoſition of the mind; for if it be accounted a ſolœciſm in action, to ſpeak of Heaven, and point to the Earth; much more

more is it in manners, more in Religion, most of all in prayer; where the heart and hand agree no better than harp and harrow; the heart affecting one thing, the hand expressing another; therefore when we come before God with cheerfulness and confidence, we are to lift up our hands and our eyes to Heaven, as *Solomon* is said to have *stretched out his hands to Heaven*; and *Stephen* to have *stedfastly looked into Heaven*: but coming with grief and sorrow of heart, we are to cast down our eyes as the Publican, who would not so much as look up to Heaven. 2. The gesture of the body is no further to be used, then as it serveth to testify the grace and disposition of the heart: for if the outward gesture be without the inward affection, it is nothing but hypocrisie, the outward man belying the inner man of the heart: as when the Jewes drew neer unto God with their mouths, but their hearts were farre from him; when they lifted up washen hands with unwashen hearts; therefore the outward action is never to be severed

from

m the inward affection : *Let us up our hearts with our hands to in the Heavens*, ſaith the Church, . 3. Hence it is, that the holy oſt puts the outward action for inward affection ; the lifting up our hands for the lifting up of our rts, *Pſalm* 141.3. [*Bereck*] ſigni- not onely the bowing of the e, but of the heart by bleſſing praiſing the name of God in yer.

Again, As the outward action is to be ſevered from the inward ction ; ſo it is never to go before but alwayes to follow it : the ture of the hand, eye and out- rd man, being moved, *cordis quaſi ffro*, being framed, and as it were ed by the action of the inner man; refore with *Manaſſes*, we muſt w the knees of our hearts before knees of our bodies ; and with Church, *Lament.* 3. we muſt *lift our hearts with our hands* ; firſt r hearts, then our hands; firſt our *ns muſt be enditing a good matter*, n muſt the *tongue be the pen of a dy writer* : the heart is to be rent,

before

before the garment, and to be humbled before the outward man; neither is this rule contrary to the former, which ſaith, the outward geſture is to ſtirre up the devotion of the heart, for they are *concauſæ*; the devotion of the heart firſt framed the geſture of the body, and that again ſtirreth up the devotion of the mind. S. *Auguſtine* ſpeaks very well to this purpoſe: "I know not, ſaith "he, how it cometh to paſſe, that "the affection of the heart which "cauſed them, is encreaſed by "them.

Neſcio quomodo ut cordis affectus qui ut fierent, iſta præceſſit, quia facta ſunt, creſcit. *Auguſt.* de cura pro mortuis. cap. 5.

Sect. 3.

Object. BUt haply ſome may here object *the precept of the Apoſtle, who enjoyneth one ſet kind of geſture to men when they pray, and another to women*, 1 Cor. 11. 4, *ad* 10.

Reſp. We are to know that the precept of the Apoſtle (*verſ.* 7. that *a man ought not to cover his head*) and *verſ.* 10. *Therefore a woman ought*

have power on her head, that is, a
ail to teſtifie the power of her huſ-
and, if ſhe be married, and man in
neral hath over her) it is no mo-
l precept, of ablolute neceſſity to
kept of all men in all places; but
nely a rule of decency or civility,
d that onely in ſuch countreys, as
the Eaſt, eſpecially where women
old, and at this day uſe to wear
ng vails to cover their faces, chiefly
publick Aſſemblies, or in the pre-
ce of their husbands, in token of
bjection. *Abimelech* alluding to
is cuſtome, telleth *Sarah*, That
braham is a vail or covering for her
s, or of her eyes, Geneſ. 20. 16.
at is, that he is her husband, and
hath power over her and hers, as
ing her Head, and that he was to
otect her, and that ſhe was his
fe, and therefore to be ſubject
o him, and to be guided by him:
which are ſignified by the vail:
I ſay it denotes mans ſuperiority
er her, in which reſpect it is ſaid,
at *Rebekah ſeeing Iſaac, lighted off*
Camel, and covered her ſelf with a
il, Gen. 24. 65.——2. His prote-

cting

cting of her; in which sence the Lawyers say, "That every married "woman is under Covert-Baron, or "Coverture, and so not liable to "suits of Law, he being to answer "for her. 3. Her subjection in all modesty and reverence to her husband: for hence it is that the *Romans* in old time, and the *Germans* at this day, cover the new married Bride with a vail, whence cometh the word *Nubere*, which properly signifies to cover the head, as *Festus* saith, and by a Metonimy, to be given in marriage, in that she was given to the man covered or vailed. And hence it is, that the Apostle saith, *That the woman ought to have power over her head*, vers. 10. where by the word *power* (by a Metonimy of the subject) is meant a vail, which signified, that she was under the power and authority of the man: Neither is this true of married women onely, but of maids also, who were not to pray, nor come in publick without a vail, they being inferiour to man, and as yet under the power of their Parents, as *Tertullian*

Nubere quasi velare caput velobnubilare. *Festus.*

Tullian shews at large in his Book concerning the covering of Virgins. *Tertul.* lib. de *Veland.* virginib.

Now that this practice is not a rule of absolute necessity, to be used every where, and that it is not simply unlawfull for a man to pray or preach with his Hat or Cap on, but a matter onely of decency and civility, according to the custom of the place where man doth live, may appear by these reasons:

1. From the drift and scope of the postle in that place; whose meaning in forbidding men to pray covered, is not to forbid all covering of e head in prayer, as well Hat as ap, but such onely as women used wear among the *Corinthians* in reece, and the greatest part of the st, namely vails, which covered eir faces, which a man wearing could not be discerned from woman; for so much the word κατακαλύπτεσθαι signifieth, and therere it is not so well translated, *A an ought not to cover his head*, as the old translation, and as *Beza* ath it, *A man ought not to vail his* Vir non debet velare caput. Beza.

head: so that if a man doth but *Caput tegere*, or *aliquid in capite gestare*, so that he do not *Caput velare*, and thereby take away the outward note of distinction between man and woman, he doth not offend against the Apostles rule.

2. In that the Apostle appealeth to the judgement of the *Corinthians* bidding them judge, *whether it be comely for a woman to pray uncovered*, *vers.* 13. he gives us to understand that he urgeth it no further, then a matter of decency, and that that gesture which is generally used of all and so thought decent and seemly may lawfully be used, though it seem to others never so absurd. —Divers Countreys have divers and different customes, and different customes breed different opinions touching what is seemly, and what unseemly: so that if men in every Countrey keep their own customes behaviour and attire, not bringing in strange fashions, nor confounding the distinction that ought to be between the man and the woman, they shall not violate the precept of the Apostle

Apoſtle; though men pray covered, women uncovered, becauſe they uſe that geſture or attire which to themſelves ſeems moſt decent: We hold a ſeemly thing for women in publick Aſſemblies to go without a vail, becauſe it is the cuſtom of our Country, whereas in *Turkey*, and in all the Eaſt, it is and alway hath been accounted a ſhame for a woman (whether maid or matron) to ſhew her ſelf abroad without her vail. *Rebekah* ſeeing *Iſaac covered her ſelf with a vail.* We judge it an unſeemly thing for a Miniſter to preach with his hat on, and that a little more reverence would become him better; whereas in the *French* Church that is held to be the ſeemlieſt geſture of all, moſt agreeable to the precept of the Apoſtle, who bids *Titus, to teach, exhort, rebuke with all authority*, Tit. 2. 15. and moſt ſeeming the perſon which he ſuſtaineth, being the Embaſſadour of God. For if the Embaſſadour of an earthly Prince is not to be bare when he delivereth his meſſage, much leſſe (ſay they) is the Miniſter, Gods Embaſſadour

μετὰ πασης ἐπιταγῆς.

bassadour in delivering his.——Most men at this day think, that the most reverent gesture for a man to pray is bare-headed, or uncovered, and women covered: whereas the ancient *Romans*, as *Plutarch* sheweth, made supplication to their gods with their heads covered, testifying their humiliation by covering their heads; for by this gesture of covering their faces two things are meant: 1. They did hereby acknowlege themselves guilty malefactours, worthy to die; for persons condemned to die had their faces covered, not onely among the *Romans* (as we may perceive by the saying of *Cicero*: when one was condemned to die, the Judge said to the Sergeant: "Go thou Sergeant, bind his hands, cover his "head, hang him upon the gallows) but also among the *Persians*, as we may see *Sect.* 7, 8. where when the servants of *Ahasuerus* heard him say to *Haman*, *Will he force the Queen before me in the house?* knowing there was mischief prepared for him of the King, *covered his face.* 2. The acknowledgement of the exceeding

τοὺς θεοὺς προσεκυνοῦν ἐπικαλυπτόμενο ταπεινοῦντας ἑαυτοὺς ἐπικαλυψεῖ τῆς κεφαλῆς. *Plutarc.*

I lictor, manus ligato, caput obnubito, arbori infœlici suspendito. *Cicero* pro Rabirio.

grea

great glory and majesty of God in whose presence they stood, that it was such, and so great, that they could not behold the same. When God spake to *Moses* out of the bush, and bad him *put off his shooes*, it is said, *that Moses hid his face*, Exod. 3. 6. *and durst not behold it*, Acts 7. 32. When God spake to *Elias* in Mount *Horeb* in a soft and still voice, it is said, *He covered his face with his mantle*, 1 Reg. 19. 31. Nay the holy Angels themselves are said *to cover their faces with their wings*, as not able to behold the brightnesse of his glory, *Isa.* 6. 2.

2. That the Apostle doth not simply forbid a man to pray covered, may appear by the like; for look how he forbids men to wear long hair, so he forbids them to pray covered; for both these prohibitions are of the same nature, delivered in the same place, and upon the same ground: now he forbids not long hair, as a thing simply unlawfull, but so farre forth onely, as it confoundeth the Sex, or as it is unseemly, swerving from the custome of

the place; therefore he doth not simply forbid men to pray with their heads covered, but in the former respects.

CHAP. XII.

Of the place of Prayer.

Sect. 1. *Of Publick Prayer.*

IN the next place, if any man shall demand, in what place we are to pray: I answer, that prayers be of two sorts,

Publick.
Private.

To both these we are bound; to publick prayers publick places are appointed. Before the Law was given, *Abraham* had his Altar at *Haran*, and *Jacob* his private *Bethel*, they had no publick houses for the Assembly of the Church, it is true, before *Moses*'s time, the Church of God was rather a family than a people, and so had no prescription for publick service; but after that in

Ægypt

Ægypt they grew to be a great and numerous people, and were diſmiſſed by *Pharaoh*, they were a Nation abſolutely in their own power, then God himſelf for the diſpatch of publick ſervice, preſcribes them a publick Tabernacle; and for a part of *Moſes* time, all the while the Judges ruled, and during the reigns of two Kings, *Saul* and *David*, God contented himſelf with the ſervice done him in this Tabernacle; now it was *Templum portabile*, a portable Temple; the Levites carried it from tent to tent, from ſtation to ſtation: neither did this moving Temple miſbeſeem either the Majeſty of God who was every where, or the preſent condition of the Jewes, who were ſetled no where: but in proceſſe of time, when God had given *David* reſt round about him, ſitting in his houſe of Cedar, he thinks it with himſelf a ſolœciſm, that he [ſo ſitting] ſhould ſuffer the Ark of his God to remain under curtains; that this therefore may be amended, it is in his heart to build a fixed Temple, to build an houſe to the name of

God, 2 *Chron.* 6. 8. God approveth of his intention; but the accompliſhment of that work is devolved upon *Solomon* his ſonne: there be divers actions which have ſpecial references unto typical ends, ſuch an action was the building of the Temple, the founder thereof muſt be a type of Chriſt: *Davids* perſon will not correſpond with the prefiguration of Chriſt, who is the Prince of Peace, he being *vir ſanguinis*, a man of bloud: as for thoſe actions which concern all men generally (as Invocation, Adoration, and the like) they alway require a *hæc facite*, a preſent diſpatch; but as for ſuch actions as are individual, ceremonial, or have dependance upon ſome type, there conſideration muſt be had of the circumſtances of perſon, time and place; ſuch an action was the building of this Temple: *Solomon* having built the Temple, it was called by the name of God, *Jerem.* 7. 11. and God ſaid his Name ſhould be there, 2 *Reg.* 8. 29. thither all the Jews out of their ſeveral tribes aſſembled themſelves three ſeveral times

mes every year to celebrate those ree solemn Feasts instituted, *Exod.* 3. *viz.* the feast of the Passeover, e feast of Pentecost, and the feast of abernacles; in this Temple Christ sus was presented to the Lord, *Mary* was purified; here it was that Luke 2. *nna* served God with *fastings and ayers night and day*; here likewise s parents found him disputing with e Doctors, being but twelve years d; here he often taught the people, er he taught publickly: from nce he drove out those that sold xen, and Sheep, and Doves and the Joh. 2. angers of money sitting; these Lightf. *harmon.* ere sold for Sacrifices, Lambs for *Evangel.* e Passeover, and Bullocks for the *Gigonius.* stival after, and the Doves for the ffering of those women, and those epers cleansed that were poor and t able to buy a Lamb, as a Learned an noteth. At these times there eing like to be great store of Sacri-ces, they caused a Market to be kept *Jerusalem*, in the Court of the emple, that those that came from re to the Passeover, or to the her Festivals, as Christ did with his

his company at this time, might n
be forced to bring their Lamb
Bullock for Sacrifice, but might bu
them for their ready money, whe
they came to *Jeruſalem*. Twice di
Chriſt whip out theſe prophaners
the Temple, once at the beginnin
of the execution of his Prophetica
office, *John* 2. 15. and the ſecon
time toward the end and expiratio
thereof, *Luke* 19. 45. and in thi
fact of his, there did *plus quam hu*
manum apparere, appear more than
humane power; for I have read
that the year following, *Pila*
bringing the Image of *Cæſar* into th
Temple to be ſet up, was reſiſted b
the people, notwithſtanding hi
place and great authority amon
them; as alſo going about to tak
away certain monies out of the Tem
ple to imploy to make a water-
courſe for the uſe of the City, he
was like to be torn in pieces. Now
the reaſon why our Saviour deals
thus ſharply with theſe men, is le
down *Luke* 19. 46. he ſaid unt
them it is written, *My houſe is th*
houſe of prayer, but ye have made it

Gualter. in Luc. 19.

of thieves. Chriſt juſtifies his act from the Scripture, *Iſai.* 56. 7. and *Jerem.* 7. 11. in the former of which places it is ſaid, *That his houſe ſhall be called a houſe of prayer to all people or nations:* which words muſt not be taken and conſtrued literally, as if all the world ſhould go to *Jeruſalem*, and there pray, and do their devotions in the Temple; but myſtically and metaphorically foretelling the calling of the *Gentiles*, and their admiſſion into the Covenant of Grace, who were *by nature aliens from the Commonwealth of Iſrael*; he ſaith, they ſhall be joyned in ſociety with the reſt of the children of *Abraham*, and joyn with them in the true worſhip and ſervice of the true God, which was conveyed from *Jeruſalem* Zech. 14. 8. and the Temple to other places; according to that of the Prophet, *Iſai.* 2. 3. *Ezekiel* 47 9. In the latter place, *ſc.* Jerem. 7. 11. he reproveth them for *prophaning and perverting to evil purpoſes, what was ſet apart for holy uſes:* yea he deals plainly with them, telling them they *had made his houſe (a houſe of prayer) to become*

become a den of thieves ; by way
alluſion ; becauſe as thieves and rob
bers, are commonly moſt impude
and audacious, when they be nea
their dens and caves, where they ca
take covert, and hide themſelves
ſo they under the cloak of Religio
covered their covetouſneſſe an
other impieties ; for they had thes
things to ſell in the Temple, an
that by permiſſion, to the end tha
all the people that dwelt farre off
might there buy, whatſoever the
would to offer, which ſhould tur
to the profit of the Prieſts. But
ſhall digreſſe no further. *My hou
ſhall be called a houſe of prayer*, ſaith
our Saviour ; here we muſt remem
ber, that both the Prophet *Jerem*
and Chriſt alledging his teſtimony
do uſe a Synecdoche, and by on
part of Gods worſhip, underſtand the
reſt ; for it were an idle and ſenſleſſe
concluſion, to ſay, that therefore it's
not a houſe of preaching too : it were
as good an argument, as to ſay, ſuch
a man is quick-ſighted, or can ſee
well ; therefore he heareth very ill
or not at all : now in the ſervice o
God

od every duty must have its due
ce: for prayer in the Temple we
ve Gods precept in the fore-cited
ce, *Isai.* 56.7. for preaching there,
was Christs constant practice; *He*
ght daily in the temple, *Luke* 19.
. This the Evangelist noteth in
e next words to that, where Christ
id, *It is written*, *My house is the*
se of prayer; now *what God hath*
ned together, let no man put asunder;
eaching must not thrust prayer out
the Church; for it's an Oratory,
house of prayer; nor must prayer
uffle preaching out neither, for it's
n auditory, and place for preaching:
ely this we may note in a word,
hat prayer is well-pleasing to God,
n that both here and elsewhere
it is put for the whole worship of
God.

The Jewes had but one Temple
hich was at *Jerusalem*, where (and
o where else) Sacrifices might be
ffered. 1. To teach us that there
Christ was to offer himself an all-
fficient Sacrifice for the sins of the
whole world. 2. As also to put us
in mind, that there was but one faith
and

and Religion, and that particular Congregations might not separate themselves from their mother Church: But lest Barbarism might over-spread other places, it was provided that they had Synagogues in their Towns and Villages, where the Levites, (dispersed over their Tribes) served, and whither the people inhabiting those places assembled themselves, to hear the Word read and preached, and to pray together: In these places Christ often preached on the Sabbath-dayes. 1. That he might do the more good by the publickness of the place, whether the more frequent concourse of people resorted. 2. That if his Doctrine were cavilled at, it might have this for its defence, that it was not taught in corners, as he told *Pilate*, John 18. 20. by his practice commending the custome of those Countreys, where are publick places appointed for publick meetings. Indeed we read in the book of *Numbers*, *That God commanded his people when they should come into the promised Land, not to let a grove, an altar,*

Bonum quò communius eò meliùs.

or

a Temple stand: but this precept is
t moral, but political, and there-
e bindeth us not, it had a particu-
reference onely to that people:
ey were to have a Temple of their
n in this Land, and that Temple
s to be a type of our onely Media-
Jesus Christ: and that it may be
one, all other according to that
ecept must down: our Temples
e not typical, therefore that precept
acheth not us.

Therefore the Church or publick
eeting place ought to be frequented
us for these Reasons:

1. That we might make a pub-
k confession of our faith before the
eople, to shew that we are not asha-
ed of the Gospel and profession of
hrist.

2. To shew our charity and unity
e with another, by meeting in the
me place to pray together with the
me affection, and for the same
ing.

3. Because here it is possible we
ay sooner obtain our requests at
e hands of God than elsewhere.
or it is a Principle both in Nature
and

and Policy, *Vis unita sortior*, for
and strength united receiveth mo
strength: It holdeth likewise in Di
vinity: *If the prayer of one righteo
man availeth much*, than much mo
the prayers of many righteous me
will avail with God. If the Rule
of the Synagogue obtained his sui
which he made for his daughter
much more the Church and Congre
gation of Christ shall obtain for he
children, *Etsi duo magna possunt
quantò magìs plures?* If where two
or three be gathered together in the
Name of Christ, he will be in the
midst of them, then much more in
the midst of a great Congregation
and multitude of Gods people, in
whom there is one heart, one soul,
one tongue, as if they were all but
one man. Let us ever then frequent
the house of God, and say with the
Psal. 122. 2. Prophet, *Our feet shall stand within
thy gates O Jerusalem*; for there is a
blessing annexed to the publick place
of devotion, *Exod.* 20. 24. *In all pla-
ces where I record my Name* (or set
up my publick worship) *I will come
to thee, and bless thee*, saith the Lord

into his people: thus *Zachariah* the father of *John Baptist* prayeth in the temple with, and for the people who were all praying without, *Luke* 1. 10, 11. so *Peter* and *John* go up into the temple at the ninth hour, being the hour of prayer, *Acts* 3. 1. that was one of the solemn times when the people assembled themselves together: let us not then draw one another, the left hand down-hill way to *Jericho* or *Beth-aven*, to vice or vanity; but the right hand up-hill way to *Jerusalem* and *Bethel*, not to the tavern but to the temple, not to the profits and pleasures of the world, but to the worship and service of God.

But here, *quis tam ferreus ut teneat*? how is it possible a man should talke the taxation of that impiety, wherewith our temples are pestered? what are they but idol synagogues? what needs all these expences and charges about them? now that Churches being used revoke not Judaism, will appear, if we consider the two

We read Luke 24. 53. *that the Apostles and Disciples were daily in the Temple praising and blessing God: I then inferre, had Temples as publick been unlawfull, they had neither been so credited by Christ, nor frequented by his Apostles.*

different ends of the Jewish temples: one was that it might figuratively by way of pedagogy, teach them Christ: this end of temples the coming of Christ hath disanulled; ours are not instituted for signification: a second use of the temple was, that being a convenient receptacle, it might be accommodated to the more opportune and decent dispatch of Gods publick worship and service: this end was no way ceremoniall, and to this end we use all our temples.

A second sort there are that quarrel with them, and they are close fisted Atheists, crying out, *Quorsùm perditio tanta?* what needs all this expence about them? we read that the *Doricks* dedicating their temples to *Minerva*, *Mars*, and *Hercules*, built them incuriously strong, and so presenting in their neglected beauty *virilem majestatem*, a masculine majesty: the *Corinthes* dedicating theirs to *Venus*, *Flora* and the *Nymphes*, builded them exquisitely polished, and so presented in their affected beauty, *muliebrem levitatem*, a feminine levity: but the *Jönes*, a third

sort

ort of *Grecians* dedicating theirs to
no and *Liber*, built such, as neither
ight, *Horrorem ipsa operis simplici-*
te præ se ferre, nor yet *enervatam*
llitiem ex ornamentorum luxuria
mmonstrare : our temples ought
ither be too despicably rude for
ant of trimming, nor fantastically
undant with the excess thereof :
ey should neither be too gaudy,
t will not suite with the gravity
their employment; nor too slo-
nly plain that will not answer the
jesty of God whose houses they
. When *Constantine*, that worthy
mperor had built some temples
ore than ordinarily magnificent,
did beseem both the author and
le times, some stood up and de-
imed against his fact, untill a Sy-
d of holy Fathers then congrega-
, condemned both them, and all
h as should plead for a necessary
ntemptibility of publique meeting
aces : a time there was when the
vice done to God, was mostly in
ivate oratories ; but afterward
hen he had raised up Kings and
mperors to be nursing Fathers to

his Church, then the Church looked about, how they might not only safely, but fitly also execute their divine worship, and then every mans devotion even in building temples, set itself plentifully on work.

Sect. 2. *Of private Prayer.*

I Am now in the next place to treat of private prayer; and touching this St *Paul* saith, *I will that men pray every where, lifting up holy hands,* &c. 1 *Tim.* 2. 8. prayer saith *Jerome*, in *Christiani armatura*, the Christian mans armour; therefore as it behoveth not a souldier to be unarmed, no more should a Christian be unprepared to pray; wheresoever there are dangers, and wheresoever we want the help of God, there must we pray; and in what place soever a godly man shall be, and the fervent affection of him that prayeth, there prayer shall have its force and efficacy: Thus one saith, "As the whole "world is (as it were) Gods Cathe"drall Church, so every mans heart "is his private Chappell. Thus *L*

Ubicunq; sunt pericula, & ubicunq; Dei auxilio egemus, ubi orandum. *Hieron.* Ubicunq; pius fuerit, & fervens inter pellantis affectio, oratio vim suam habebit. *Chrysost.*

praye

prayed in the wilderness, *Daniel* in the Lions Den, *Paul* and *Barnabas* in prison, *David* on his bed, *Jonas* in the whales belly, *Peter* on the house-top. *Acts* 10. 19. our Saviour went often into mountains to pray, *Luke* 6. 12. *Luke* 22. 39, 42, 44. and that he might pray privately, he withdrew himself from his Disciples about a stones cast: *Calvin* on these words saith, "That being withdrawn from the sight of men, we do the better collect our senses, and are the more intent upon what we do: and the more familiarly doth the faithfull soul lay open itself to God, and more plainly unburthen his desires, cares, fears, sighs, hopes, and joyes into the bosome of God: and if prayer be the elevation of the mind to God, as hath been said, then is the mind the better elevated, *Cum qui orat, recedit, à mundi strepitu, & tumultu se sepe-*; when he that prayeth, goes aside from the noise and tumult of the world; as *Stella* noteth: also in private, theres least fear of vain-glory: upon this ground it is, that he bids

Ab hominum conspectu subducti, meliùs sensus nostros colligimus, & magis intenti sumus ad id quod agimus: magisq; familiariter sese denudat fidelis anima & simpliciùs vota sua, genitus, curas, pavores spes & gaudia in Dei sinum exonerat. *Calvin.* Comment. in *Luc.*

bids his Disciples to enter into their Chambers to pray, and to shut their doores upon them, and to pray to their Father in secret; this was given in charge to crosse the fashion of the hypocrites, who used to stand and pray in the synagogues, and in the corners of the streets to be seen of men, *Matth.* 6. 5, 6. it is not intended thereby to condemn prayers in synagogues, or in corners of the streets, or market places, or upon the house tops, but to take away their end, which was not to be heard and obtain, but only to be seen of men: Christ would have us enter into our closets, and in our devotions especially approve our selves to God, and so order the matter (if thou canst) to hide thy self from the world: for as a man may pray in secret in an open place, as the Publican *Luk.* 18. so a man may pray for ostentation in a secret place, even under many locks and keys, and with many doors shut upon him; if he withdraw himself, to the end he may be observed: *Private prayer*, saith *Lyra*, *ought to be solitary.* Solitarinesse threefold

Claude ostium tuum; hoc est noli sermonem clamare, nec diffundere orationem tuam, nec jactare per populos: sed in secreto suo ora seculus, ut te in secreto possit audire, quoniam pidet & audit universa. *Ambros.* apud Arboreum.

Oratio privata debet esse solitaria. *Lyra.*

Si ipse filius Dei hoc administriculum non neglexit, plusquàm insana superbia foret, non idem in usum nostrum transferre. *Calvin.*

threefold. 1. *Solitudo mentis*, the ſolitarineſs of the mind, by which we may be alone converſing with God in the midſt of a multitude; having our minds remote from all ſecular cares and buſineſſes; but this is rare, and hardly performed, and happy they that can attain unto it. 2. *Solitudo corporis*, the ſolitarineſs of the body, when our bodies onely are withdrawn from the company of men, and our hearts are buſied about earthly things; now this is nothing but hypocriſie, and not required of us. 3. *Solitudo mentis & corporis*, the ſolitarineſs of the mind and body; when having withdrawn our bodies from company, we alſo recall our thoughts and retire our ſelves, *ut orationi vacemus*, that we may apply our ſelves to prayer: this did Chriſt for our example, *Luke* 22. 41. Great reaſon there is men ſhould be carefull to perform private prayer.

1. Private prayer hath much familiarity with God, and is the trueſt zeal of a Chriſtian; and to neglect this, is as it were a living without

God, it argues a man to be estranged from any one, with whom he cares not to converse.

2. Private prayer constantly and faithfully performed, keeps the heart of a Christian in a soft and tender frame; where the duty of private prayer is neglected, the heart will soon grow more hard and brawny; we sinne daily, and if every day we humble not our selves, and seek the face of God for the pardon of our sins, our hearts will be the more hardened.

3. Without private prayer we cannot expect a sanctification of the particular and private occurrences of the day; for all things are sanctified to us by prayer, 1 *Tim.* 4. 4.

4. In private prayer, a man may both ask those blessings, and confess those sins, which he cannot so conveniently do in publick: in private we may rip up our whole life, with a particular confession of our sins, aggravated with all circumstances, and this cannot be so safely, nor so decently, nor so effectually done in publick, as in private: *commodiùs ista intùs*

intùs transiguntur; these parts are not to be acted on the stage, but within the hangings; he that acts these on the stage, will have the person of an hypocrite put upon him, *Matth.* 6. 5. Besides

5. As Christ hath commanded us to pray in secret, so he hath promised to hear, accept, and to reward such prayers, *ver.* 6. *thy father which seeth in secret, shall reward thee openly:* the Lord heareth the very desires of the humble, *Psal.* 10. 17. so he heard *Daniel* in the Lions den, *Dan.* 6. 27. and *Jonah* in the Whales belly, *Jon.* 2. 1, 2. God takes special notice of *Pauls* private prayer after his conversion; for saith he to *Ananias*; *behold he prayeth*, Acts 9. 11. he sends *Ananias* to him to open his eyes, and to reveal the truth more clearly to him.

6. Private prayer is a great advantage to our growth in grace; praying in the holy Ghost is a special means to build us up in our most holy faith, *Jude ver.* 20. What *Solomon* saith of wisedom, *Eccles.* 8. 1. *sc. that it makes a mans face to shine,* the

the ſame may be ſaid of private prayer: we read that as Chriſt prayed, *the faſhion of his countenance was altered, and his raiment was white and glitſtering*, Luke 9. 29. The Learned note, he had then the ſame glory in eſſence and ſubſtance, wherein he will come to judgement, though it differed in meaſure, being but a glimpſe onely and ſo much, as thoſe that were with him at his tranſiguration were able to behold with mortall eyes, and in time and continuance being now but tranſient, which ſhall then be permanent, and we then able to behold it in the full perfection, and ſee him as he is, 1 *Joh.* 3. 2. that Chriſt ſhould pray for himſelf there was no need, his divinity being alwayes able (if it pleaſed him to ſhew it) to ſuppor: and ſu; ply all helps to his humanity: and yet he will pray in private divers times for himſelf, *Matth.* 26. 39. and for *Peter* Luke 22. 32. and for all the faithfull, *Joh.* 17. and ſurely if he would pray, that was God as well as man, and therefore could want nothing; what muſt we do that be miſerable

and

nd wretched men, and have no-
ing? In private prayers conſider
eſe five things.

1. You are to confeſs your parti-
ular ſins, which you do moſt rea-
ily and frequently commit, and
hoſe which were laſt committed by
ou, *Pſal.*51.4.

2. You muſt pray for particular
trength againſt thoſe particular cor-
uptions; thus did *Paul*, 2 Cor. 12.
7,8. when there was given to him a
horn in the fleſh (which ſome think
o be the thorn of the fleſh) to aſſault
im, he prayed thrice for this thing,
hat it might depart from him.

3. You muſt conſider what parti-
ular graces you want, and theſe
you muſt pray for, both for the gift
of them and the increaſe of them,
*Pſal.*119.18.32.

4. You ſhould conſider what you
are going about every day, and in
private beg the aſſiſtance of God:
thus *Abrahams* ſervant being ſent to
fetch a wife for his Maſters Sonne,
prayeth unto God : *O Lord God of
my maſter Abraham, I pray thee ſend me
good ſpeed this day*, Gen.24.12.

Laſtly,

Lastly, In the close of every day consider what blessings you have received for your selves that day, and for these you ought to give thanks particularly unto God.

Object. But many men are ready to object and say, *We have so much publick business and employment in the world, that we cannot spare time for private prayer.*

Resp. 1. Those that have had as great employment and as much business as any of us, have redeemed time for the performance of this duty of private prayer. *David* was a King, yet he tells us, *Seven times a day will I praise thee, O Lord, because of thy righteous judgements.* And *Daniel*, a man of publick employment in the Court of *Darius*, yet he misseth not to pray in private in his chamber three times a day, *Dan.*6.10.

2. Because the more business a man hath, the more he may fear miscarriage therein, if God doth not bless it, *Psal.*127.1. *Daniel* was *assiduous* in private prayer, though he endangered his life thereby.

3. If we pray not before we set upon

upon worldly businesses, we shall be in danger to be entangled by them: therefore, before you undertake any employment, pray with that holy man; *Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it,* Psal. 90. 17. To conclude! let publick prayers be feasts, but private prayer your ordinary.

CHAP. XIII.

Of the time of Prayer.

Sect. 1.

ORder will require that I now speak *of the time of prayer*: concerning which we may say with *Basil, Orandi tempus tota vita*, the whole life of a Christian is the time of prayer; the Apostle exhorts the *Ephesians* to *pray alwayes, with all manner of prayers and supplications in the spirit,* Eph. 6. 18, 19. and bids the *Thessalonians* to *pray continually,* 1 Thess. 5. 17. Basil.

or

or *without ceasing* : but by these places we must not understand, that we must do no thing else but pray; for that is an impossibility; nor is it convenient and requisite, that we should wholly attend to this duty, and neglect all other duties of Religion, and that we should alway pray, and not eat, drink, or sleep, and do such other things as nature necessarily requireth: there were a sort of hereticks in *Austin*'s time, called *Messalians*, and *Euchitæ*, who would seem to spend so much time in prayer, as to neglect all other duties whatsoever.

Now the Greek word [ἀδιαλείπτως] signifies such a performance of the duty, as that we cease not to do it, at such times as God requires it at our hands; so then

1. A man is said to pray continually, when he prayeth, when he ought to pray: the Philosophers judg a man idle, when he doth not what he ought, in the time wherein he should work: so a man may be said not to pray continually, when he neglects praying when he ought to

pray; when we would have a ing frequently done, we use to say, that ye be alwayes doing of it: ose phrases of praying alway and aying without ceasing, do com- only signifie no more than very quently: as *Solomons* servants are d to stand ever before him, or ntinually, 1 *Kings* 10. 8. as we say a tradesman that keeps much at me, that he is ever in his shop: this purpose the Apostle exhorteth *Colossians* to continue in prayer, *ol.* 4. 2.

2. Prayer is to be considered, as respecteth the cause which is a cer- in vehement desire of charity; and in mind and spirit it is perpetuall, *quia fide, spe, & charitate, continuo desiderio semper oramus*, because faith, hope, and charity, with a ntinued desire, we do alwayes ay; as *Austin* said, cited by *Ursi-* *Ursin* Catech. *us*: *The spirit helpeth our infirmities, nd maketh intercession for us, with roans which cannot be expressed*: and us every Christian man may say, ith the Church in the *Canticles*; *I ep, but my heart awaketh*; for though a Chri-

a Christian doth not alway pra with his tongue, yet his desires do a wayes speak unto God; *The desire o his soul is to his name, and to the remem brance of him,* Isai. 26. 8. and there fore we say,

Aliud est sermo multus,
Aliud est diuturnus affectus.

it is one thing to speak alway, an another thing to desire continually and it is one thing to pray in voic and tongue, another thing to pra in mind and spirit, for that in hear and affection we should be alwa crying in the ears of God; but i voice and tongue we are not enjoy ned alway to pray, but to keep ou appointed times both in publick an private prayers, and as often as a extraordinary occasion shall be o fered, to betake our selves to our ex traordinary prayers: our heart should always be in a praying frame we should be evermore disposed an fitted thereunto, and exercise it upo every occasion, either by words, o sighs, or groans sent up to God.

Sect. 2

Sect. 2.

Quest. BUt here it may be demanded, *How shall a man keep his heart in a praying frame?*

Resp. 1. Be much in meditation; meditation is a great advantage hereunto; when the soul (like the bee) is alwayes sucking honey out of the sweet flowers of Gods promises, when it can dwell upon the contemplation of Gods word, works and attributes, then will his *lips* (like those of the *Spouse*) *drop as the honey-comb.* What we digest by meditation, is drawn out by prayer: the reason why most people are so indisposed to prayer, is, because they are strangers to meditation; *Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord,* Psal. 19. ult. saith *David*; his prayers were the products of serious meditations.

2. Obey all impulses of spirit unto prayer: when the wind of the spirit blows upon thy soul, than hoise up sails Heaven-ward; Quench not

the Spirit in his motions and excitations unto prayer: This was *David's* course, to answer every impulse to prayer, *Psal.* 27. 8. *When thou saidst, Seek my face, my heart answered, thy face Lord will I seek:* it was a motion upon his heart, and his heart eccho's to it again. One observeth "That suitors at Court observe "*Mollissima fandi tempora*, their "times of begging, when they have "the Prince in a good mood which "they will be sure to take the advan- "tage of: but especially if they "should find the Prince of himself "begin to speak of the business "which they would have of him "that season they lay hold of, and "seldome come off, but with good "successe: Thus when God by his Spirit secretly speaks to the heart to pray, observe such a time, and neglect it not; strike while the iron is hot, for thou knowest not whereever thou maiest have the like again when God *prepares his peoples heart he will cause his ear to hear*, Psalm 10. 17. such a time must needs be the best time of prayer, when God put ho-

ly deſires into his peoples hearts; ſt they are derived from him, and en preſented to him, then they ſhall e accompliſhed by him.

Queſt. Here a Queſtion will ariſe, *hether or no a man may not pray, when the Spirit moves him to ayer; what ſhall a child of God do hen the Spirit of God doth not ove, but ſeems to withdraw from im?*

Reſp. 1. I anſwer with ſome di-inctions: we are to diſtinguiſh be-ween the ſenſible motions of the pirit, and the ſecret motions of the pirit: the Spirit ſometimes moves, nd we perceive it not: as *Jacob* ſaid, *he Lord was here, and I was not ware.* It is ſometime with the im-lſes of the Spirit, as with the pul-s of the body; ſometime they beat enuouſly, and ſometime ſo flow-, as if not at all: ſo the motion of e Spirit, is ſcarce perceptible by us, cauſe we do not enquire after it: ere be ſome ſtrong motions in the ui, which yet are not the motions the Spirit; there may be a wind, d yet the Lord not in it; a fire,

and yet the Lord not in that fire; the Lord may be in a ſtill and ſoft voice, in ſecret motions of the Spirit which are hardly diſcerned.

2. We muſt diſtinguiſh between the preventing and ſubſequent motions of the Spirit, between thoſe that go before duty, that bring on the ſoul to the performance of it, and thoſe that appear in duty: the heart many times hangs the wing, and drives on heavily before it comes to prayer, but in praying finds much enlargement, even beyond imagination. It is in this caſe with a Chriſtian, as with a veſſel putting forth to Sea, it gets out of the Haven with much tugging, rowing to and fro; but when once it comes into the main, the wind takes it, and away it goes.

3. We muſt diſtinguiſh between the conſtant and arbitrary influence of the Spirit: ſome motions of the Spirit are alwayes moving to keep the main work going on, though with a ſlower pace, and it is never ſo withheld from any true Chriſtian, but it ſtrengthens and keeps

e grace of God alive in him, al-
it to such an altitude it may be su-
ended.

4. We are to know that the Spirit
to be considered; First, As the
thour of duty; Secondly, as the
ject of duty. We may sometime
ay by the Spirit, and sometime
ay for the Spirit: besides, there is
double performance of this duty
prayer, both for comfort, and in
dience.

These things being premised, con-
der, 1. That it is a great advan-
ge to the soul, to be carried with
nd and tide in this exercise of
ayer. 2. It is a great disadvantage
hen the Spirit withdraws, when
ther wind moves, nor starre ap-
rs, and the Spirit that should as-
us moves us not: Yet, 3. In such
thdrawings of the Spirit, a Chri-
n is to set upon the exercise of
ayer, and this he is bound to
at such times, for these Rea-
ns:

1. Because we are commanded to *Reas.* 1.
stir up the grace of God in us, ἀναζωπυρεῖν, 2 *Tim.* 1. 6. it is an allu-

sion to the Priests that were to stirre and keep in the fire that came from Heaven; grace lies hid sometime like fire under ashes, which with blowing revives again. A Christian must work upon his heart, stirring up his whole man, and awakening it to the exercise of prayer, as *David* stirreth up himself to praise the Lord. *Psalm* 103. 1. *Praise the Lord, O my soul, and all that is within me, praise his holy Name:* for want hereof the Prophet complaineth, *There is none that stirreth up himself to take hold of thee,* Isa. 64. 7.

2. Without this there were no difference between a regenerate, and an unregenerate man; if a living Christian by an intrinsecal activity had no power to pray, nor to stirre up himself to lay hold of God. Now it is said of unregenerate men, *That they are dead, and without strength,* *Rom.* 5. 9. but the regenerate are quickned, have vital graces in them, and therefore have strength to pray; the faculties of the soul are not destroyed in the new creation, as if the Spirit of God should act and move

ſtead of them: for though Chriſt
ke down the old frame, and raiſe a
w ſtructure for himſelf; yet the
ones of that edifice are ours; the
atter is ours, but the workmanſhip
Gods: indeed in the firſt work we
e meerly paſſive, in the renewing
our minds and altering of our
ils, but afterwards we are agents
l our dayes, therefore we muſt
r up our ſelves to lay hold on God.
3. There is the ſame reaſon for
e duty as for all, and the ſame
ed of the Spirits aſſiſtance in all
ties, as in any: for if we are not
pray but when the Spirit moves
; then may we not hear the Word,
r meditate, nor perform any other
ty of Religion, nor withſtand any
ne, nor reſiſt any temptation, but
hen the Spirit moves us: and I
ſt no man will ſay, that a man
ay blaſpheme, oppreſſe, commit
ceſt or Sodomy, lie, or be drunk,
hen the Spirit is ſuſpended, with-
t fault of his own, what ground
en has any man to neglect prayer,
hen the Spirit ſeemes to be with-
awn?

4. This is no other than a carnal and fleshly principle; for, first, it leads men to live by sense, and not by faith. Secondly, it serves for little other use than for a poor excuse to a lazie heart; whereas he is willing to serve God at as poor a rate as he can, and therefore to save his pains, and muzzle his conscience, he cries; the Spirit is gone, and I cannot pray without the assistance of the Spirit; but there is no entring in at the streight gate without striving, and no crowning without fighting, and what hath a Christian to fight withall, but Satans temptations, and the incumbrances of his own spirit? And when you say, you cannot pray without the Spirit; this I am sure ye can do, ye may go into your closets, and fall upon your knees, and sigh and groan after a praying Spirit, and though there be some stiffnesse upon a living man when he first begins to move, yet a little motion makes him more agile. "If a man, "(saith a learned Divine) were to "runne a race, or to do any bodily "exercise, there must be strength of "bo-

Dr Preston *Sermon on* 1 Thess. 5. 17.

body, he must be well fed, that he may have ability; but the use of the very exercise it self, the very particular act which is of the same kind with the exercise, is the best thing to fit him for it: So in this duty of prayer; it's true, to be strong in the inner man, to have much knowledge, to have much grace, makes a man fit and able for the duty: but if you speak of the immediate preparation for it, I say, the best way to prepare us for it, is the very duty it self, as all actions of the same kind increase the habits, so prayer makes it fit for prayer. Thus he. Therefore when the Spirit seems to be withdrawn, set thy self to prayer, and what knowest thou, oh man, but when thou art in the way of God, and about the work of God, but the Spirit may meet thee there? *Isa.* 64. 5. And to encourage thee hereunto, consider, that although you have not the preventing motions of the Spirit, yet you may have the subsequent motions of the Spirit, though you come sadly on, you may go sweetly off from the

the performance of this duty of prayer; and though you cannot set about the duty comfortably, yet this will comfort you when you do it in obedience to Gods command. A Christian may serve God acceptably, when he cannot serve him comfortably.

Sect. 3.

Quest. IF now you shall ask me, *how often we must pray.*

Resp. I answer, Twice a day at least. This was shadowed out under the Law, by offering up the morning and evening Sacrifice in the Temple, 2 *Chron.* 13.11. Thus God commanded the children of *Israel*, Numb. 28. 2. *Ye shall observe to offer unto me mine offerings in their due season*, and what this season was that God requireth as his due, is expressed, *vers.* 3, 4. *Two Lambs of the first year day by day, for a continual burnt-offering; the one Lamb shalt thou offer in the morning, and the other in the evening*, and this is called, *a continual burnt-offering*, vers. 6. God hereby limited every Sacrifice to his pro-

oper day and season, which if it ere let slip, that oblation might ot at any time be offered: therefore e Jews had a common Proverb, *the time be past, the oblation is past.* ow this typeth out unto us, that e should at least morning and eve- ing come before the Lord in pray-, to offer up our morning and eve- ing Sacrifices of prayer and thanks- ving. The very Birds twice a day, oth morning and evening are sing- g and lifting up their notes unto eir maker: *Evening and morning, d at noon will I pray, and make a ise, and he shall hear my voice,* saith *David*, Psalm 55. 17. *Tertullian* rayed three times a day, at the ird, sixth and ninth hours. *Au- in's* usual wish was, "That Christ "when he came, might find him, *aut precantem, aut prædicantem*, ei- "ther praying or preaching. *S. Ber- ard* was so frequent in prayer day nd night, that his knees grew so eeble, that they were scarce able to phold his body: And *Vitus Theodo- us* thus writeth of *Luther*, "That "no day passed him, wherein *Lu-*

Gnabar Zeban, Gnabar Corban.

ther

"*ther* spent not three hours at least in "prayer. *Daniel* prayed three times a day, and this was his constant practice, *Dan.* 6. Yea the very Scribes and Pharisees (whom we should scorn not to match for devotion) prayed συνεχῶς, (as a Father saith) oft and long, thrice a day was ordinary, at nine, twelve and three a clock; they divided their day into three parts; whereof one was spent in prayer, the next on the Law, the third on their work: See here a great shame to us Christians; God hath two parts of three, themselves but one: Oh how many among us that can scarce get leave of their worldly imploiments to bestow one hour in a day in prayer to God. Notable is the example of *Alfred*, sometime King of *England*, who flouriſhed about 872 years after Christ, and about two hundred years before the Conqueſt; he is famous for this, that dividing the day natural into three even parts, he spent eight hours in hearing and determining the matters of State belonging to his place, and but eight

and

nd no more) for the provision for body by meat, drink and sleep, d other necessaries, and the her eight hours in reading, wri- g and praying. Great reason re is we should be constant in ayer: For

1. We sinne daily, we all offend any times a day, and many in all: e most righteous in his happiest day lleth seven times, therefore we ve need to humble our souls before e Lord day by day; we are apt to nne continually, therefore are we pray every day for the pardon of ur sins.

2. We are subject to daily wants, d stand in need of a continual sup- y from Heaven; Gods mercies do t flow from him all at once, some ow from him to day, and some to orrow, he is said *daily to load us ith his benefits*, Psal.68.19. there- re we should sue to him continually r supply.

3. If once you neglect, and are ot constant in this duty of prayer, ou will find your selves much indi- posed to it; you are at a constant losse

loſſe while you are inconſtant in prayer. Chriſtians have a rich ſtock of grace, and every day they trade not with Heaven, they are at a conſtant loſſe; it is but a few daies we have to trade in, and what we ſow that ſhall we reap; they that are careleſſe in this duty are at an unſpeakable loſſe, their graces are much weakned; God ſeems to be loſt from that ſoul that ſeeks him never or but ſeldome; conſider what it is you traffick with God for, it is for God and Heaven, and that brings in unſpeakable profit to the ſoul: and if you neglect the preſent ſeaſon, you may loſe that which you may never have the like again.

4. If we pray not conſtantly, God can ſoon deprive us of what we have; ſome think they need not pray for what they have already; yet Chriſt bids us pray for our *daily bread*: thou haſt bread now, thou maiſt be deprived of it anon, and if God give thee bread, and deny thee his word of bleſſing, thy bread may be thy bane: Pray therefore for bread, as though thou wantedſt bread, and

though

though thou knoweſt thou haſt God, yet ſtill ſeek him as if thou hadſt not found him.

3. Let us beware we loſe not one opportunity of praying, leſt if we will not pray when we may, we ſhall not be able when we would.

6. If we come to the throne of grace in the Name of Jeſus Chriſt, we ſhall find *we have an advocate with the Father, who ever liveth to make interceſſion for us*, Heb. 7.25.

7. It is a note of an hypocrite to be inconſtant in prayer: *Will the hypocrite delight himſelf in the Almighty? Will he alway call upon God?* Job 27. 10. the meaning is, he will not; a ſincere Chriſtian is conſtant in the duty of prayer, but an hypocrite prayeth when he ſeeth his own time, and ſtinteth God in time, as well as in meaſure: When an hypocrite is in trouble, he prayes earneſtly like *Pharaoh* to be delivered out of trouble, but when the ſtorm is over, he leaves over praying; beſides he will be very earneſt in praying, while he finds and gets by it, but let him receive no fur-

further benefit by his prayer, if God give him not his hearts desire, then saith he (like those in *Job*) *what is the Almighty that we should serve him? and what profit shall we have if we pray unto him?* Job 21.15.

8. God will not cease answering, till we cease praying. When Queen *Elizabeth* demanded of Sir *Walter Rawleigh*, *when he would give over begging of her*; he answered her, *when your Majesty ceaseth giving*. We have a Proverb, *Spare to speak, and spare to speed. Christ taught a parable to his Disciples, to the end, that men ought alway to pray, and not to faint*, Luke 18.1. God would not have us weary of praying, nor faint in our minds, when we receive not an answer presently to our minds. Gods ears are alwaies open to his peoples prayers, *Psal.* 34.15. or as some render it, His ears are in their prayers; intimating, that if our prayers be weak, and cannot ascend to him, he will bow his ear, and descend to them, *Exod.*8.13. *Exo.*17.6. *Jud.*10.16.

Sect. 4.

Sect. 4.

WE hold, that it is fit, that certain times be set apart, as for publick, so for private prayer, to the end, that at those times men may leave all other affairs, to attend their private prayers; therefore do the Rhemists falsly charge us Protestants, that we account all set seasons of prayer superstitious: But these things our Divines mislike in Popish Canonicall houres. 1. They appoint too many of them; *Antonine* maketh seven, *Bellarmine* nine, the four Vigils of the night, and five houres in the day. 2. They only keep the names of these houres, but not the times themselves; their dayhoures they shufle together and perform before noon, and their nocturns they joyn with their matutines. 3. They place Religion in the very houres, placing a certain kind of holinesse in them; to this purpose there was a book written in Spanish, printed at *Paris*, by *William Merlin*, *Anno* 1556. stiled, *The Houres of our Lady*.

Rhem. Annot. in *Act.* 10. Sect. 6.

Antonin. 2. *P.* *Tit.* 9. *cap.* 12. *sect.* 1.

Horas de nra. Senora.

Lady. 4. In confining themselves to such and such houres, they often pray without any due preparation of the heart, or intention of the spirit; but then are we fittest to pray, when we pray with a prepared heart; prayer is not to be tied to a fixed hour, but to be poured out by a fixed heart.

The Athenians *and* Persians *would not wage war, before the one had called on their* Montes, *and the other on their* Magi *to be instructed by them as by oracles.*

Baal & *Ashtaroth* lingua punica significant *Jovem* & *Junonem.* Aug. *sup. Judic. Col.* 303. *D.*

5. They tye themselves to say over so many *Pater Nosters*, and so many *Ave Maries*, which any person may do, both void of understanding and devotion, saying them over in a strange tongue, *&c.* in Latine, which many Papists understand not; and so transgressing the rule of our Saviour, who forbiddeth vain repetitions, and idle babling used in prayer. *Matth. 6. 7. When ye pray*, saith our Saviour, *use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking*: by which we see that heathens have prayed unto their Gods, as *Baals* Priests crying from morning to evening, *Baal hear us*, and the Mariners in *Jonah*, (being in a storm) crying every man to his God, *Jon. 1. 5.* and afterward to the true God,

God, 14. *verſ.* Thus divers heathens have made prayers before they have gone to their wars, and after their victories have given thanks: Thus *Ovid* the Poet begins his *Metamorphoſes* with a prayer: it were a foul ſhame for Chriſtians to come behind them, and not do ſo much as they have done: But what was their error that we muſt avoid, and the fault that Chriſt here findeth with them? not the matter that they prayed, but the manner of their praying, *viz.* that in their prayers they uſed vain repetitions, or ſuperfluous and ſuperſtitious multiplying of words: for repetitions of the ſame petitions are not unlawfull; *David* uſed it, *Pſal.* 51. 1. and *Daniel* uſeth it, *Dan.* 9, 7, 10, 19 much leſs are long prayers unlawfull, for Chriſt ſpent a whole night in prayer, *Luke* 6. 12. and we need not doubt, but *Moſes* and *Elias*, and He alſo ſpent much time in their forty daies faſt in prayer, and haply often iterated the ſame requeſt.

In nova fert animus mutatas dicere formas, corpora; Dij cæptis (nam vos mutatis & illas) Aſpirate meis. *Ovid.* Matamor. *lib.* 1.

Ferus upon theſe words of Chriſt ſaith, *Non dixit ſalvator, multum precari,* *Ferus* in *Mat.* 6.

cari, ſed multum loqui, our Saviour ſaid not, do not pray much, but do not ſpeak much, nor doth he condemn the outward praiſing of God, than which nothing is more divine: why doth the kingly Prophet by a *Proſopopeia* exhort heaven and earth, and all creatures in them both to praiſe God, *Pſal.* 148. but to excite men to do the ſame, and ſhame them if they be backward thereunto? and why elſe hath God given us tongues and mouthes, and endued us with reaſon and ſpeech, but to employ them in praying to him, and praiſing of him? and how elſe ſhall we be conformable to the Saints, departed (our fellow-Citizens) already in actuall poſſeſſion of what we have onely *in ſpe*, they *in re*? Its not then long prayers proceeding from true devotion, but many idle words uttered in ſuperſtition, that our Saviour reproveth; *When men honour God with their lips, and their hearts are far from him*, as the *Jews*, *Iſai.* 29. 13. and the Phariſees, *Matth.* 23. 14. and the ignorant Papiſts that number their prayers, but ponder not what

what they pray; and this was the ſin of the heathens, who endeavoured rather to exerciſe their tongues, than cleanſe their hearts, as *Auſtin* ſpeaketh. In a word, St *Jerom* goes to the pith of the point, ſaying, *Abſit in oratione multa locutio*, in prayer let much babling be far from us, *Sed non deſit multa precatio*, but let not much interceſſion be wanting; and *David* ſaith, *Truſt in God at all times ye people, pour out your hearts before him*, *Pſal.* 62. v. 8. hypocrites (like the heathen before ſpoken of) think the longer they pray, that they ſhall be heard for their much ſpeaking, although they repeat over the ſame things again and again, not out of affection, but from affectation: But herein two groſs errors are diſcovered. 1. They think by many words, to enforce God to hear them, as the bawling Prieſts of *Baal*, 1 King. 18. 26. 2. They thought God muſt be enformed and inſtructed of their wants, elſe he knew them not, nor could ſupply them: this falſe reaſon our Saviour confuteth with a true ſound one to the contrary, ſaying,

Numerantes non ponderantes preces: operam enim Gentes dabant, potius linguis exercendis, quam cordibus mundandis. *Aug.* ad probam.

Your Father knoweth what things ye have need of, before ye ask him: not doth he barely know his peoples wants, but considereth how to supply them: And *Chemnitius* noteth, the word is of the plurall number [ὧν *quibus*,] to teach us, That he will not only give us what we ask, but whatsoever he knows we need, whether we expresly mention it or not, *Deut.* 4. 7.

Chemnit. in *Matth.* 6.

Sect. 5.

Object. 1. BUt it may be said, *If God know our wants before we ask him, why then do we pray?*

Resp. To this *Jerome* answereth, "When we come to God, we act "not the part of informers, but of "supplicants; it is one thing to de- "clare a thing to one that is igno- "rant, it is another thing for a "knowing man to beg any thing: in that there is judgement; in this obedience; there we judg faithfully, here we intreat miserably: And *Chrysostome* tells us, "That in prayer "we do not, *docere Deum, sed inflec-* "*tere,*

Non narratores, sed rogatores apud Deum agimus, aliud enim est ignoranti aliquid narrare, aliud scientem aliquid petere: in illo est judicium, in hoc obsequium: ibi fideliter judicamus, hic miserabiliter obsecramus. *Hieron.*

ctere, teach God, but cauſe him to incline towards us: that he needs not informing, himſelf tells us, *Iſai.* 65. 24. where he ſaith to his people, *Before they call I will anſwer, and whiles they are yet ſpeaking I will hear*: but by praying we teſtifie our obedience to his commandments, and faith in his promiſes, *Heb.* 4. 16. *Pſal.* 50. 15. *Pſal.* 37. 5. *Pſal.* 55. 22. likewiſe to humble us and teach us our own weakneſſes, and to whom to have recourſe for the ſupply of all our wants, *James* 1. 17. 1 *Cor.* 4. 7. and alſo that there may by this means be the more familiarity and acquaintance between God and us.

Object. 2. *Seeing God knoweth what we want, and will give it us, if he purpoſe ſo to do, and it be his pleaſure, what need we to trouble him, or our ſelves, for he is immutable, and his purpoſe ſhall ſtand?*

Reſp 1. Although God knoweth all our wants, and will give us what he purpoſeth, and though himſelf be immutable; yet God is ſaid to be moved by the prayers of his people; and they are ſaid to wreſtle with

him, and prevail with him; now when they come to the throne of grace, they do not only ſpread their Petitions before the Lord, but they ſtrengthen them with many ſtrong and forcible arguments; now all their pleadings and arguments do not work any change at all upon God; we may not imagine that upon our prayers God takes up any new thoughts, or puts any new reſolves to do this or that; for what we obtain from God by prayer this day, God purpoſed to give us before the world was, therefore, Gods purpoſes are not changed by our prayers; but God may be ſaid to be moved by his peoples prayers, or to do this for them, or to beſtow that mercy upon them, when they pray, becauſe he doth what he purpoſed to do for them when they ſhould ask it at his hands: Beſides, God frequenty in Scripture ſpeaks of himſelf after the manner of men: now as men uſually beſtow favours, when they are moved thereunto by ſupplications and perſwaſions, even to do that, which a day before they never thought

Quamquam Deus à nullo modo poteſt moveri ad aliquid volendum de novo, cùm ſit immutabilis: tamen ſicut voluntate æterna producit aliquid in tempore; ita ab æterno voluit modum producendi.

hought to do : so God is said to do is or that upon the prayers and arnest supplications of his people, hich [indeed] he intended to do om everlasting.

Sect. 6.

MOreover! albeit we must pray unto God at all times, and ek his face by prayer upon all occaons, yet there are some speciall seaons of prayer, and they are these that llow.

1. When you are to undertake y weighty business, begin it with ayer : *Abrahams* servant being inusted to seek a wife for *Isaac*, comends the success of the whole busiss to God by prayer, *Gen.* 24. 12. *Nehemiah* being about to restore Reion, and build the Temple, prayh earnestly to the Lord to prosper im in that great business, *Nehem.* 1. ,11. So when *Solomon* came to the hrone, he earnestly begs of God a wise and understanding heart, to udge the people committed to his harge, 1 *Reg.* 3. 9. When Christ was baptized,

Invocandi sunt Dij antequam operi manus apponimus. *Hesiod.* Vide exemp. Ajacis & Agamemnonis. *Plut.* Mor. 1. p. 388. Vide *Homer* Iliad. 1.

baptized, and was entring into his ministry, he prayed at the bank of *Jordan*, *Luke* 3. 21. Christ undertaking this great work, goes to his Father for a blessing upon it, and success in it, and at his prayer the heavens were opened to him: and the Spirit descended then like a Dove upon him; to teach us, that our heavenly Father will give the holy Ghost to them that ask him: So when Christ chose the twelve Apostles, he spent a whole night in prayer, *Luke* 6. 12. Thus did the Apostles, they prayed at the choice of *Matthias* into the room of *Judas*, *Acts* 1. 2, 4. and at the election of the seven Deacons, *Acts* 6. 6. no man therefore is to undertake any weighty business without invocation on the name of God: *Commit thy way unto the Lord, and he shall bring it to passe*, Psalm 37. 5.

Augustus Cæsar missurus *Caium Cæsarem* filiæ filium in *Armeniam* precatus est à Dijs, ei gratiam *Pompeij*, audaciam *Alexandri*, & fortunam suam concedi. *Plutar.*

A Jove principium musæ, &c.

2. We are to *seek the Lord while he may be found, and call upon him while he is near*, Isai. 55. 6. *Esau* came too late with his venison, when his Fathers blessing was bestowed, and could not be recalled, *Gen.* 27. it was too

o late for the foolish virgins to go
y oyl, and cry, *Lord open to us*,
hen the bridegroom is gone, and
e doors be shut, *Matth.* 25. it was
o late for the rich glutton to call
d cry for mercy in hell; he should
ve remembred that upon earth,
ke 16. *Jerusalem* knew not her
y of Gods visiting her in mercy,
d therefore dayes of vengeance
me upon her; God hath a day to
sit those in justice, who refuse his
sitation in mercy: there is a day
grace, when God will be found
those that seek him: but Gods
pirit shall not alway strive with
an, *Gen.*6.3.

3. In times of danger and afflicti- Judas Maccha-
on: howbeit prayer be a duty not to beus *ever prayed, except twice, once against* Eupator, *and then he lost the field, and once against* Alcimus, *and* Bacchides, *and then he lost his life.*
neglected or omitted, at any time
in any place; yet affliction and
mes of trouble are apteſt to draw
nd drive us hereunto, and God
lls upon us to call upon him in time
trouble, *Psal.* 50. 15. *Is any man afflicted let him pray?* saith St *James*, James 5. 13. *At that day shall a man look to his maker, and his eyes shall have respect to the holy one of Israel*, Isa. 17. 7.

And

And *Job* saith, *I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul*, Job 7. 11. And God himself saith of his people, *In their afflictions they will seek me early*, Hos. 5. 13. *Eusebius* tells us of that renowned Christian Emperor *Constantine*. "That he never went into the field "to battel, but he prepared himself "by prayer, knowing that the God "of battle was the author of victory; "and whereas other Princes used "to have their Pictures stampt upon "their Coyn, sometimes riding on "horseback for pleasure, sometimes "sitting on their chaires of estate for "their pomp and port: he (that he "might testifie his devotion) would "be Pictured praying. When *Marcus Aurelius* was in hot wars against the *Germans* and *Sarmatians*, and his army almost ready to perish with thirst; certain of his Christian Souldiers falling down upon their knees, betook themselves to prayer, which it pleased God to hear; for immediately God sent a comfortable showre to refresh them, and a most terrible thunder

Euseb. Eccles. hist. *l.* 2. *c.* 4.

Euseb. lib. 5. cap. 5.

under to affright their enemies; hereupon that legion was ever afterward called *legio fulminea*, the thundering legion. And *Origen* tells us, "That one godly man may do more good by praying, than an hundred, yea, a thousand sinners can do by fighting: *Jacob* in extremity prayeth, and is delivered from his angry brother *Esau*, Gen. 32. *Moses* prayeth, and both he and his people are delivered from *Pharaoh* and his host, *Exod.* 14. and from the *Amalekites*, Exod. 17. *Elijah* also prayeth, and is delivered from *Ahab* and *Jezebel*; and *Hezekias* prayed, and was delivered from *Sennacherib*; and *Josaphat* prayed, and is delivered from the *Moabites*, *Ammonites*, and inhabitants of *Mount Seir*; *Manasses* prayed in his affliction, and God was intreated of him, and restored him to his Kingdom. In a time of generall judgment, it is our duty to pray for others as well as our selves; *Jeremias* was instant in prayer to God for the King and People of *Judah*, *Remember* (saith he to the Lord) *that I stood before thee to speak good for them, and*

Origen. sup. *Exod.* 17.

and to turn away thy wrath from them, Jer. 18. 29. When the Ark of God was taken, and *Iſrael* received a great rout by the *Philiſtines*, it is ſaid, *The word of Samuel came to all Iſrael,* 1 Sam. 4. 1. or (as one tranſlateth) the word of *Samuel* was for all *Iſrael*; *His daily words and prayers,* ſaith he, *were for that people, and for their good.*

Tho. Coleman Serm. ad locum.

4. In the time of ſickneſs, and in the hour of death, then eſpecially are we to commend our ſouls to God, as to a moſt faithfull Creator; and as at all times, ſo more eſpecially when death approacheth, have we need to pray; for then Satan (our ſworn enemy) will be moſt buſie to aſſault us, and we then (for the moſt part) leaſt able to make reſiſtance; and that we may be the better able to pray when that day cometh, let us inure our ſelves to the exerciſe thereof, in the mean time before it cometh; otherwiſe, ſaith *Auſtin*, "It "is juſt with God, that thoſe perſons "ſhould at their death forget them-"ſelves, who through the courſe "of their lives, were not care-"full

Ut qui viventes obliviſcuntur Dei, morientes obliviſcantur ſui. *Aug.*

full to remember God.

Let therefore the men of this world so busily employ themselves in the affairs of this life, that they either can, nor will spare so much as a quarter of an hour in a day for prayer; let wicked Atheists, deluded by the Prince of darkness, despitely jeer and deride this heavenly duty; let all sottish, sensuall, and secure Christians slight this serious exercise as a matter of no moment, or use it as a customary complement, when they have nothing else to do, or say over a few words dreamingly between sleeping and waking; let hypocrites neglect the private performance of this holy duty, practising it only in publick, pharisaically to be seen of men, using it as an engine only to screw themselves into the peoples affections, and to win popular applause, and be esteemed men of singular devotion; *But let us brethren, pray alwayes with all manner of prayers and supplications in the spirit, watching thereunto with all perseverance.* One man may pray long, and another be but brief; yet both may obtain

tain alike; God measureth his gifts by his love, not by the length of our prayers, by his own bounty, not by our brevity; one man may pray long and miss for lack of devotion, another may be short, and yet obtain; because his affection is large though his prayers be short; one may be long in prayer, yet seem to be brief, because he prayeth fervently; whiles another is short, and yet be accounted tedious; it is not so much the length, as the strength of prayer, and the affection of him that prayeth, that God regardeth.

CHAP. XIV.

Sheweth the excellency and profit of Prayer.

Sect. 1.

LEt us now proceed to set forth the excellency and great benefit that cometh by prayer.

1. Prayer enlightneth the mind with divine light, and quickneth our will

wills with the heat of divine love: it is very effectual to purge our understandings of ignorance, and our wills from their depraved customs; it is that holy water by which the roots of good desires do spring and bud forth. Some spiritual exercises augment light, as *reading*, *hearing*, *conference*: other exercises increase life and affection, as *meditation* and *praise*: but prayer is for both, it openeth the mind to see more clearly, it makes the heart tender, and more sensible; it brings a man to see God and himself in his light; it fixeth the mind upon him, and draweth the heart unto him, the more clearly we see him, the more we love him; it sets all the powers of the soul on God, and pours out it self upon him, receiving sweet influences from all his revealed properties. Struther. *observat. Cent.* 1.

2. Prayer is the most immediate worship of God, wherein we draw nigh to the throne of grace, it is the ladder of our ascension to Heaven. "Prayer is nothing else but the souls travelling to God, saith one of the Fathers; it is our faithfull messen- *Nazianz.*

"ger sent to the throne of God, "which never returns in vain. What fruit canst thou expect from all thy labours, unlesse thou dost first worship God? And canst thou worship him better than by praying to him? And the more frequently thou standest before him, the better thou wilt love him, and render thy self absolutely to him.

3. Prayer is the strength of the soul: it fortifies a man against all assaults, it is our buckler of defence; it is of that force and efficacie, that *Chrysostome* calls it, *A well-fortified guard, a great bullwark of the Church which cannot be battered down.* 1. It fortifies a man against temporal enemies; the prayer of *David* turneth the Oracle-like wisdome of *Achitophel into foolishnesse*, 2 Sam. 15. 31. The prayer of the *Jews*, and of Queen *Hester* lifted up *Haman* on the same gallows which he had prepared to hang *Mordecai* upon, *Esth.* 7. 9. The prayer of *Daniel* not onely stop the Lions mouths, but also brought destruction upon his adversaries, *Dan.* 6. 22. That vision mentioned

Revel.

Revel. 4. 5. is a description of the Church of God on earth, *and there is a throne in it, and round about the throne the twenty four Elders sate:* the whole company of believers (typified by the twenty four orders of Priests in the Old Testament) are round about the throne, praying, and ready for an answer; *And out of the throne cometh thundrings, lightnings and voices*, that is, God returneth dreadfull answers upon his enemies in answer to his peoples prayers. Prayer hath been very powerfull with God when other means have failed. When one told *Numa*, saying, *O* Numa, *the enemies prepare warre against thee*; he cheerfully answered, *But I sacrifice*: implying that the force of enemies is more broken by fervent prayer than by our own forces. 2. Prayer is a good buckler of defence against all spiritual enemies; "we must fight against the Devil and his weapons by our prayers, saith *Hilary*. It is an unshaken munition or rampier, and dreadfull to the Devil; it is that which keeps off temptation

Hilar. in Psal. 65.

"from us. *Pray,* saith our Saviour to his Disciples, *that ye enter not into temptation,* Luke 22. *Austin* saith, *That prayer is a sacrifice to God, a succour to the supplicant, and a whip to drive the Devil away.* And *Chrysostome* saith, *That as a City without walls may easily be entered by the enemy; so a soul not guarded, nor fenced by prayer, is easily surprized by Satan, and laid open to his temptations: and as thieves and robbers will not very soon set upon an house well fortified with men and weapons; no more will the Devil be bold or busie with that man that is accustomed to fervent prayer.* Prayer is one of the pieces of the spiritual armour, *Eph.* 6. and must be joined to it. We cannot furnish our selves with, nor fitly use the same without prayer; we must pray for our armour, and this our armour must be fitted and exercised by prayer: Be holy and pray; be patient and pray, believe and pray, hope and pray; use the sword of the Spirit and pray: Prayer buckleth on all the pieces of the spiritual armour about us, and set them

them on their proper work: Prayer is the most necessary weapon; the force of prayer hath quenched the force of fire, hath repressed the rage of Lions, hath appeased wars, hath removed battels, hath taken away tempests, hath chased away Devils, hath broken the chains of death, hath turned away sickness, and abolished judgements, or removed them falling from Heaven, the subtilties of men and Devils, and all evils have been removed by prayer.

4. A praying Christian is a living Christian; and whosoever doth not pray unto God daily, nor doth desire to converse with God by fervent and constant prayer; he is dead; and doth wholly want soul and sense. And as this our body, when the soul is wanting, is dead and soon stinketh; so the soul not given to prayer is dead and miserable; and that we are to account it more grievous than death to be bereaved of prayer; that holy man *Daniel* sheweth, in that he was more willing to die, than to be hindered but a few daies from

Chrysost. Tom. 5. de precat.

praying to his God, as *Chryſoſtome* noteth.

5. There is nothing more powerfull with God than *fervent prayer, it availeth much*, ſaith St *James*. There is nothing ſtronger here than a man rightly praying. *Luther* calls prayers and praiſes, *Chriſtianorum bombarda*, the Chriſtians artillery and gun-ſhot, whereby Heaven is ſaid to *ſuffer violence*, and by a kind of battery to be taken by force: that which neither riches, nor humane Policie, nor Phyſical skill, nor haughtineſſe of mind, nor multitudes of helpers, could be able to effect, that the prayer of one poor and needy one hath been able to do. And ſaith *Chryſoſtome*; *If a woman by her importunity could appeaſe the fury of that unjuſt Judge, who neither feared God nor regarded man, much more ſhall he provoke God to be favourable to him who ſticks to continual prayer.* *Chryſoſtome* ſaith, *That prayer is the key to unlock the treaſury or exchequer of Gods mercies.* And S^t *Auſtin* ſaith *Aſcendat oratio, deſcendat gratia* *Let prayer aſcend, and let grace de-*

ſcend

scend. Prayer is a means whereby we *have accesse continually into the presence of God.* Without God we can do nothing, and all our hope and help is in God, and his help is obtained by prayer: *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need*, Heb. 4. 16. God heareth *Abraham* to the sixth request, and would have spared *Sodome* at his intreaty, had there been but *ten righteous persons* in it, *Genes.* 18. 32. he heareth *Lot*, and spareth *Zoar* at his request, *Genes.* 19. 20, 21. He heareth *Isaac* for *Rebekah*, and removeth her barrennesse, causing her to conceive and bear him children, *Genes.* 25. 21. He heareth *Jacob*, and delivereth him from his brother *Esau*, Genes. 32. He heareth the distressed *Israelites*, and delivereth them out of their *Ægyptian* bondage, *Exod.* 2. *Exod.* 12. he heareth *Samson*, and giveth him water out of the jaw-bone of an Asse, *Judg.* 15. God will have an ear to hear, while Saints have a tongue to speak unto him.

Sect. 2.

YEa many times God not only giveth his people what they ask, when they ask it, but even more than they ask, and before they ask it. *Hannah* the mother of *Samuel* begs but a sonne of the Lord, 1 *Sam.*1.11. and the Lord gave her an excellent Prophet. And *Solomon* asked onely wisdome, and the Lord gave him over and above riches and honour, and all things belonging to the part of a Prince, in such ample manner, as there was never the like before him or since, 1 *King.*3. *chap.* Likewise *Monica* the mother of St *Augustine*, prayed onely that her sonne might be converted, and become a Christian, and it pleased God to make him an excellent instrument of the conversion of many others. Likewise the woman of *Canaan* prayed only for her daughters health, and obtained also a singular commendation of her own faith, *Matth.* 15. 28. whereupon one saith, "She "shewing her self by her faith and "patience,

Accedens ad Christum canis voca-

patience, and importunate wrestling with God, to be no *Canaanite*, but an *Israelite*, he ceaseth to call her dog, and calleth her *daughter*, or *woman*. See here the fruit of devout importunity. She knew, and was well acquainted [it seemeth] that it went not in the Court of Heaven, as things are many times carried in earthly Courts: here many times Kings and great Personages will be offended to be importuned; but the gate of Heaven alwayes stands open, and the more frequently thou knockest at that gate by thy prayers, so much the more shalt thou be acceptable to God, saith *Tertullian*. And God, the more ardently he is desired by us, so much the more vehemently is he delighted of us.

tur, discedens à Christo mulier vocatur: ipsa mutavit affectum, & ipse mutavit vocabulum. *Augustin.* Vox humilis, sed celsa fides, vel ipsum omnipotentem vincere valuit. *Sedulius.* Cœlestis aulæ janua semper paret, & quò sæpiùs illam precibus pulsans, eò vis Deo gratior. *Tertull.*

Sect. 3.

Object. BUt it will be objected; *If prayer be so powerfull a means to procure Gods blessings; how cometh it to passe, that so many speak, and so few speed, so many put up their petitions, and so few obtain their suits?*

Resp.

Resp. St. *James* answereth the Question, who tells us, *That we ask and receive not, because we ask amisse*; because we ask what or how, and when we should not; there's something faulty, either in the matter, manner, or end of our prayers, and therefore they are not granted. *Jam.* 4. 3.

1. For the matter; some are so impudent, as to ask *absolutè mala*, things absolutely evil and unlawfull, and hurtfull, as skill in poisoning, sorcery, witchcraft, charming, conjuring, or the like: of which sort of things, St. *Austin* saith, *They are not asked in the name of a Saviour, which are ask against the reason of our salvation*; and no marvel, if God deny such requests; as an earthly father will not give his child a *Serpent* to sting or poison him, for *Fish* to feed upon; or a *stone* to break his own teeth, or his brothers head, for bread to eat; so God will not give any of his children things hurtfull for them, or things evil in their own nature: we must ask things lawfull only; to pray for things unlawfull, is altogether unlawfull.

Nòn petuntur in nomine salvatoris, quæ petuntur contra rationem salutis. *August.*

2. Other

2. Others there are, that ask such things as are not good for them: This was the case of *David*, desiring the life of the child that *Bathsheba* bare him, 2 *Samuel* 12. 16 and of St. *Paul* desiring the removal of Satans *messenger sent to buffet him*, 2 Cor. 12. 7,8. therefore he was not heard, that God might exercise his patience, and keep him from spiritual pride, being apt to be puft up above measure by the abundance of his revelations. God knoweth that as Bees be drowned in honey, and preserved in vinegar; so his children are many times best affected when most afflicted; as was the case of *Job*, who behaved himself better on the dunghill than *Adam* in Paradise; for the one midst his pains resisted and stood, but the other in all pleasure yeelded and fell: thus it was with *David*, *Psalm* 119. who saith, *Before I was afflicted, I went astray, but now I have kept thy Word.* Thus the Father will not give the Prodigal his full portion, lest he spend it all in riot, but reserveth something for him against a wet day, *Luke* 15. nor will he alwayes give

give us health and ſtrength of body, leſt we abuſe them to the hurt of our ſouls: thus he many times ſuffereth the outward man to be ſick, that the inward man may be the more ſound, and increaſeth the ſores of our bodies, that he may decreaſe the ſinnes of our ſouls; in a word, the Phyſician better knows what may be beneficial to the ſick man, than the ſick man himſelf doth, and God doth not alwayes hear his people at their pleaſure, that he may alwayes hear them for their profit: therefore we muſt never beg theſe things but with condition, alwayes ſubmitting our wils to Gods will, and in theſe requeſts never ask but what may make moſt for Gods glory and our own good.

3. Some there are whoſe petitions are framed, not according to the wiſdom of God, but they ariſe out of the ignorance of their own eſtate, and then, *aut fiet quod petitur, aut expedit non fieri*; either God will grant their deſires, or elſe a denial ſhall be better than a grant: How exceedingly did the Apoſtles deſire

Chriſts

Chriſts bodily preſence alwayes to
e with them on earth? *John* 16.5,6.
ut Chriſt tells them it was expedi-
nt they ſhould be croſſed in their
eſire; *It is expedient for you that I*
o away, for unleſs I go away the com-
orter will not come.

4. Many requeſts of Gods people may ariſe from carnal diſtempers of their ſpirits, and be no works of the ſpirit of Chriſt dwelling in them, nd therefore no wonder, if the Lord eny them in thoſe deſires, wherein hey ought to deny themſelves. *Jo-*
na deſired that all *Niniveh* ſhould be deſtroyed together, after he had pro-laimed, *Yet fourty dayes and Nini-*
eh ſhall be deſtroyed: This aroſe rom ſelf-love, and in regard of his own credit, for fear of being ac-ounted a falſe Prophet, therefore God denied him in his requeſt. When thoſe two ſons of *Zebedee* with heir mother deſired preheminence bove the reſt of the Apoſtles, Chriſt roſleth this deſire of theirs, and eads them a lecture of the Croſſe, nd falls a diſcourſing of the cup of ffliction.

5. The

5. The people of God may desire things good in themselves, yet things that they are not fitted for, and suited unto; as when that horrible villany was committed in *Gibea* contrary to the Law of God and man, and rules of nature, the rest of the *Benjamites* stood to maintain it, and the other Tribes resolved to revenge it, and had the worst of it in two battels, their desires were just and noble, therefore they spent a whole day in prayer to humble themselves before the Lord: they needed more humiliation for their own sinnes, before they were fit instruments to punish the sinne of *Gibeah*.

6. Others there are that aim at wrong ends in their prayers, though they ask things good or indifferent. Some desire to be great and rise in the world that they may keep their neighbours down, and make them little: whereas if we may desire the goods of the world, it must be to do good in the world. Some desire health and strength of body, not to serve God and their Countrey, but

the

the Devil and their own lusts, by giving their strength to women, and by being strong to drink wine, and pour in abundance of strong drink. Some desire learning and knowledge, and to be great Clerks, not to teach and edifie themselves and their brethren, but to advance themselves, and rise to high places, yea many times to disturb the peace of the Church and Commonwealth, as hereticks and schismaticks use to do. Now in these and such like cases it's an usual thing with God to *send curst kine short horns*, as the Proverb saith, to dismisse such impudent beggars without an almes, lest they might abuse it.

Sect. 4.

Object. 2. IT will be further objected; *If God be so quick of hearing, and so easie to be intreated, as the Scripture tells us he is; how cometh it then to passe, that God doth deferre to answer his people's prayers?*

Resp. God doth not ever hear and grant their suits at first, though he intend

intend to do it at last, for these Reasons:

1. Lest if he should presently yeeld to their suits, and grant their requests, upon the first moving and making of them, they might imagine prayer to be nothing but a matter of course, and that he did rather grant their requests of fatal necessity, than of his fatherly bounty. So, saith S. *Ambrose*, "If God should "hear all men alwayes, he might "seem to do it not so much of free-"will, as from a certain necessity" but it's not *opus operatum*, that will do the deed.

Si semper exaudiret omnes, non tàm ex voluntate liberâ, quam ex quadam necessitate facere videretur. *Ambros.*

2. God deferreth answering his peoples requests, to make his blessing the more welcome to them when they come, than if they had them presently; God dealeth with his children, as *Laban* did with *Jacob*, Genes. 29. who made him stay long for *Rachel*, not that he should not have her, but that when he had her, he might prize her the better: thus God makes as if he sometimes slept, to make us to awaken him by our prayers, and he often defers to

not that he meaneth alwayes to deny us, but to make his gifts the more welcome to us. A Father many times makes his child ask him often for what he meant he should have at the first, to make him value it the more, and esteem it the better when he hath obtained it, by how much the more hardly he seemeth to obtain it.

3. Although Gods will is fulfilled in his own time, yet the desires of his people are not granted in the time that they determine, but as God determineth. *Moses* expecteth that *Israel* should be presently delivered, as soon as he went in to *Pharaoh*, and delivered his message from God, and therefore he complaineth, *Exod.* 5. 22. *Why is it, O Lord, that thou hast sent me?* *Moses*'s time was now up, and he expected the work should be now done: now the Lord would give him his desire, but not at that time, but in a fitter time for the benefit of his people, the Lord would take time to shew his power upon *Pharaoh*, and that the enemies of his

Church might be ripened for deſtruction : but on the other ſide, it was performed exactly, at the time that God had determined, *Exodus* 12. 41. *At the end of four hundred and thirty years, the very ſelf ſame day* in Gods own time, though not in *Moſes* time, *all the Hoſt of Iſrael came out of the Land of Ægypt.*

4. He deferreth, and ſeemeth ſometime to turn a deaf ear towards us, to awaken our zeal, and make us the more earneſt in asking: Thus our Saviour Chriſt dealt with the woman of *Canaan*, he makes three great ſtops and ſtayes upon her requeſt, in the firſt whereof he delayes and defers her, as ſeeming to neglect and not regard her : he anſwered her not a word ; this ſtrange dealing of his might have put her quite out of patience had it not been ſtrong. In the ſecond he ſeems quite to deny her and her ſuit, and his Diſciples ſpeaking for her, whether moved with pity and commiſeration towards her, or whether to be rid of her,

Matth. 15.

her, becauſe ſhe was troubleſome to them, by her importunity, the Text being ſilent, I will ſay nothing: but for Chriſts anſwer it ſeems a flat denial: *I am not ſent, but to the loſt ſheep of the houſe of Iſrael*: She holds the concluſion ſtiffly, and preſſeth the point hard, and came and worſhipped him, ſaying, *Lord help me*; as if ſhe had ſaid; Thou cameſt to ſeek and ſave that which was loſt, *Luke* 19.10. and I am in miſery, therefore Lord I beſeech thee ſhew me thy mercy: But our Saviour anſwered, and ſaid unto her, *It is not meet to take the childrens bread, and give it unto dogs*; This is the ſharpeſt repulſe of all the reſt; before he did but ſimply reject her; but now he doth reproach her, for [this terme] ſignifieth one of moſt baſe and ſervile condition, telling her in effect, her turn was not yet come, the children muſt be firſt fed and filled, perhaps ſome crap might fall to her ſhare at laſt, as yet ſhe was too haſty: *Iſrael* was the firſt-born, and muſt

have the benefit of his birth-right, but she was an alien from the Commonwealth of *Israel*; a stranger to the Covenant of promises. ——Now how doth she digest this bitter pill? Surely she swalloweth it; and however a man would have thought these three repulses should have broken the heart of her; yet her faith continueth constant, and getteth new force; yea she taketh advantage from the very worst word that Christ had given her; *Truth Lord, yet even the dogs eat the crumbs that fall from the childrens table*: as if she had said, Seeing I am no better than a dog, I shall be contented to be served like a dog; I deserve not to sit at table with thy first born and ancient people, nor to be fed either before or with the children; a little scrap or a crumb shall serve me, that am a poor *Gentile*: I deserve not a loaf of bread, but a crumb of mercy, I leave thy great miracles for thine own peculiar people the *Jewes*; let me have one mercy, one little miracle wrought for me that am a *Gentile*;

Gentile; and if I am a dog, I am thy dog, and will not ceaſe crouching, I will be importunate, till thou hear me, and heal my daughter; then Jeſus anſwered, and ſaid unto her, *O woman great is thy faith; be it unto thee as thou wilt*; he then gives her more than ſhe asked; according to that of the Apoſtle, *Epheſ.* 3. 20. *He giveth abundantly above what we are able to ask or think:* for her daughter was made whole, or the Devil went out of her, and departed from her; at her coming home, ſhe found her lying upon the bed, *Non per ægritudinem, aut infirmitatem*, not by reaſon of ſicknes or weakneſs; but this quiet, peaceable geſture of hers is oppoſed to thoſe powerfull pangs ſhe had formerly had whiles the Devil poſſeſſed her.

Sect. 2.

HEre we may ſee the benefit of importunate prayer; what though the Lord doth ſeem ſometime to bear a dull ear, yet we ſhould not diſtruſt of the ſucceſſe of our

prayers, perseverance and importunity will at last draw him to audience; if our former requests be weak and infirm, fainting in the way to the mercy of God, yet the latter may ascend, and draw down his blessings; the Apostle requireth us to *use all perseverance in prayer*, Eph. 6. What if God delay, yet must we still like *Jacob* wrestle with God, and not let God go till he give us the blessing; and like those remembrancers of *Sion*, *give him no rest, till he accomplish our desire.* This perseverance in prayer is like showers of the first and latter rain, and if the one faileth of watering the earth, the other moisteneth it sufficiently; and if thou hast made thy prayers to God for a blessing once or twice without success, pray again and again; cease not till he heareth thee. One saith, "That "as seed which is the longest cover-"ed, riseth the first with most in-"crease: so do those prayers which "God seemeth to bury in forgetfull-"nesse a long time, if we persevere, "they shall spring out with the great-"est blessing. The longer *Abraham*

Baine's *Expos. on* Ephes. 6.

talked

talked with God, the more he obtained; he brought God from the whole number to fifty, and from fifty to ten before he left him: *Behold,* ſaith he, *I have begun to ſpeak unto my Lord, and am but duſt and aſhes; let not my Lord be angry, and I will ſpeak again; and once more I have begun to ſpeak; and once more, let not my Lord be offended:* Once more and again, you ſee are able to ſend away clouds of fire and brimſtone; and ſo far was God from being angry with his inſtant requeſt, that he gave him both patience and a gracious anſwer; *If ten be found there,* ſaith he, *I will not deſtroy it:* Far is it from him to be angry, or to command us to be driven back, when we are importunate; no, he commandeth us to be importunate, and will be angry, if we be not importunate. In the Parable of the wicked Judge, and the importunate widow, he teacheth us, That importunity may get any thing at the hands of God. God will at laſt avenge his elect of their enemies, if night and day they cry unto him: So in the ſimilitude of the man that

Luke 18.

came to his friend at midnight to desire him to lend him three loaves, and his friend answered him, his door was shut, and his children and servants in bed, and he could not rise himself to give them to him, at length he still continuing ing in knocking, and that for him neither he, nor any of his might rest; to be rid of his importunity, (not for that he was his friend) he rose up, and gave him as many as he needed: Thus it pleaseth the heavenly Majesty to be long intreated; therefore though at your first call he seemeth not to hear, yet you must call again; and though he doth yet suspend your desires in expectation, yet cease not praying, and your importunity at last will draw him to audience: it delighteth the Lord to hear our redoubled requests.

CHAP.

CHAP. XV.

Sheweth what manner of perſon he is that can pray aright.

IN the next place, I ſhall ſhew who they are that can pray acceptably, *ſc.* they that have the ſpirit of adoption, it is they that can cry *Abba Father*; *The ſacrifices of the wicked are an abomination to the Lord, but the prayer of the upright is his delight*, Prov. 15. *He that turneth away his eares from hearing the Law, even his prayers ſhall be an abomination*, Prov. 28. 9. And, *John* 9. 31. the man that was born blind law this truth, *That God heareth not ſinners; but if any man be a worſhipper of him, and doth his will, him he heareth.* And *David* ſaith, *If I regard iniquity in my heart, the Lord will not hear me*, Pſal. 66. 18. but in the next verſe he tells us, *That verily God had heard him, and attended to the voice of his prayer.* Indeed Gods ear enclineth to us, as our heart enclineth

enclineth to him, and if we decline from him, and encline to wickedneſſe with our hearts, we move him to decline from us, and incline to wrath; why ſhould God lend any man his ears, that regardeth not him in his heart? ſuch may expect to be anſwered, as God anſwered the *Jewes*, Iſai. 1. 15. *When ye ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear*; the reaſon followeth, *becauſe your hands are full of blood*: none can pray aright, but ſuch as are endued with the Spirit of God, to direct them how to form and frame their prayers, that they may have acceſs to God, and acceptance in Gods Court of audience; but this none but the godly and regenerate have; therefore only ſuch can pray aright, and as they ought.

Object. 1. *But we read in Scripture that the wicked do ſometimes pray unto God: they are ſaid to cry to God, and call upon him*, Job 27.9,10. Prov. 1. 28.

Reſp. 1. Such prayers are not true

true prayers, they are but lip-devotions, drawing nigh to God with their mouths, and honouring him with their lips, when their hearts are farre from him, *Matth.* 15. 8. they are like instruments, and bells out of tune, that make much noise, but there is no melody at all. 2. They are but the expressions of their own private spirits, and not the fruits of Gods Spirit in them. 3. There is nothing but flesh in their prayers, they are bad trees, and cannot bring forth good fruit. 4. They are but a shadow of prayer, therefore the Lord regardeth them not, he counteth their prayers but as the howling of beasts, and not as the voice of his Spirit, *Hos.* 7. 14. because when they had spent a whole day in prayer and fasting, yet the Lord counted it as not done to him, because their heart was not towards God nor the good duty, but like brute beasts they howled for corn and wine.

Object. 2. *But wicked men may conceive many excellent forms of prayer, and shew much zeal,* &c.

Resp.

Reſp. Prayer ſtandeth not in the copy of words, nor noiſe of the voice, but in the holy deſire and diſpoſition of the heart: they have often burning lips, the words of prayer, yet pray they do not; they want thoſe ſighs and groans of the ſpirit, which the Spirit of God worketh in the hearts of the faithfull: its the voice of the regenerate part, animated, informed, and quickned by Gods Spirit, that God heareth, and knoweth the meaning of, that God accepteth, and rewardeth: hypocrites have the wood and frankinſcence, but they want fire to cauſe heat, and a ſweet ſavour, their prayers are dead and liveleſs.

Object. 3. It may be further ſaid, *That God heareth the wicked ſometimes, and granteth their requeſts: thus God heard the voice of* Hagar *and* Iſhmael, *when they were ready to periſh for thirſt, and opened the eyes of* Hagar *to ſee a well of water,* Gen. 21. 17. *When King* Rehoboam *had eſtabliſht the Kingdome and ſtrengthned himſelf and forſook the Law of the*

the Lord his God: the Lord ſtirred up Shiſhak *King of* Ægypt *againſt him who took their fenced Cities, whereupon the King and Princes of* Iſrael *humbled themſelves, and the Lord granted them ſome deliverance.*

Reſp. 1. I anſwer, That whenſoever God granteth the requeſts of wicked men; its not for their ſakes, but for the promiſe that he hath made to his own ordinance, and to commend that: *Item*, we ſhall ſtill obſerve, that they be temporall bleſſings and no other, that they obtain, that he beſtoweth upon them, as we may ſee in *Ahab*, 1 *Kings* 21. 29. who when he heard the words of the Prophet denounced againſt his houſe; he humbled himſelf before the Lord, therefore brought not the evill threatned in his daies, but in his ſonnes daies: as for theſe outward bleſſings, God many times beſtoweth them upon wicked men; thus he gave *Ægypt* for a reward to *Nebuchadnezzar* for his ſervice to God againſt *Tyrus*, *Ezeck.* 29. 18, 19.

2. God ſometime heareth the cry, of

of beasts, *Jon.* 3. 8. compared with *Jon.* 4. 11. man and beast was covered with sackcloath in *Nineveh*, and cryed mightily to God, and the Lord had compassion on them, and heard them; now who will say that they pray? *Lyra* expoundeth it well of their roaring, braying, lowing and bleating, every one making a noise in their severall languages, for lack of food; yea, haply they put up and pent the young ones from their dammes, and then what a pitifull cry there would quickly be; we may easily see, but by keeping calves from the kine, and lambs from the ewes awhile: the young ravens are said to cry to God for food, and he feedeth them, *Psal.* 147. 9.

Lyra in *Jon.* 3. 8.

3. God heareth the wicked sometime in his wrath, but never in his mercy, and therefore it were better he did not hear; *quia pœnam pro munere poscunt*: thus he gave the old *Israelites* (weary of his ordidinance) a King in his wrath: thus when they lusted for quailes, he gave them their requests, but sent leanness

leanneſs into their ſouls, *Pſal.* 160. 15. Sometimes what he gives to the wicked, is given but in common mercy, as they are his creatures; *The Lord is good to all, and his tender mercies are over all his works*, *Pſal.* 145. 9. his ſpirituall bleſſings are beſtowed onely upon the faithfull.

Therefore there muſt be in him that prayeth, an earneſt deſire to forſake all ſinnes: prayer is a ſacrifice whereby we labour to appeaſe Gods wrath conceived againſt us for our ſinnes, now if we do this with a purpoſe to continue in our ſinnes, we cauſe God with indignation to reject our prayers. There is no adultereſs ſo ſhameleſly impudent, as to deſire pardon of her jealous husband, having her lover ſtill in her armes, with whom ſhe hath often had wanton dalliance in times paſt, and is reſolved to have the like for the time to come. "If any be ſo ſhameleſs to make "ſuits in this odious manner, ſaith "one, they are ſure to be repul- "ſed, and find wrath and venge- "ance Jo. Downhams *Chriſtian Warfare.*

"ance where they look for grace
"and mercy: but thus do they
"behave themselves toward God,
"saith he, who remaining pollu-
"ted with their sinnes, do offer
"up their prayers unto him; for
"they bring their accusers, even
"their defiled consciences, and cry-
"ing sinnes, which continually ac-
"cuse and condemn them, calling
"for that due punishment which
"they have deserved. *I will wash my hands in innocency, so will I compass thine altar, O Lord,* Psal. 26. *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you,* saith Christ, Joh. 15. 7.

CHAP.

CHAP. XVI.

Laying down directions how we ought to pray in a right manner.

Sect. 1.

IN the last place, I shall lay down divers directions to teach us in what manner we ought to pray to God, when we draw near to God in prayer; let us come before him as we ought to do.

Direct. 1. Let us not come rashly into the presence of God, there ought to be in him that cometh to the throne of grace, *animus bene compositus*, a mind well composed and disposed thereunto; we must not pray unadvisedly, without considering with the mind what the tongue is to offer, lest we reap a curse instead of a blessing: what is it to offer the sacrifice of fools, but rashly and unadvisely to pour out our prayers to God, not consi-

Greg. Moral. l. 26. c. 29.

dering what, or how, or to whom we speak? "What is nearer to us "than our heart, saith St *Gregory*, "and yet if once it be set a wan- "dring, what thing is it in the "whole world that is in a trice so "farre from us? Away then with all perfunctory prayers, which is the practice of too many in our daies, who utter a form of words, as is the manner of hypocrites, or the *Gentiles* was, or as the Parret of *Ascanius* recited the Creed, rather of custome than zeal, flattering God with their mouthes, and dissembling with him with their tongues: when we are at our prayers, let not our minds be roving after our worldly affairs; when we bow the knees of our flesh, let the knees of our hearts bow also, and let not our prayers go out of feigned lips: that the mind should be well composed in prayer, some even of the heathens have seen; and therefore one saith; *It becometh him that prayeth, to think of nothing but heavenly things.* *Drexelius* tells us of a vision, that a religious man had

Orontis est nil nisi cœlestia cogitare.

had at prayers in the Congregation: "He saw a severall Angel at "the elbow of every one present, "ready to write down his suits "and requests: those who prayed "heartily, their Angels wrote with "gold; such as prayed but coldly, "their Angels wrote too, but it "was but with water; such as pray-"ed customarily onely, but from "the teeth outward, theirs seemed "seemed to write too, but it was "but with a dry pen, no ink "in it; such as slept, their An-"gels laid their pens by; such "as had worldly thoughts, their "Angels wrote in dust; and such "as had malicious thoughts, their "Angels wrote with gall: the mo-"all (at least) is of use: for if God, as *Job* saith, hath a bagg for our sinnes, and a bottle for our tears, as *David* saith: then he hath a book for our prayers too, as one well noteth; if we shall answer for every idle word we speak one to another, much more for every idle word we speak to God. *Drexelius.* Job 14. 17. Psal. 56. 8. Herle's *Serm. on* Psal. 95. 1.

Direct. 2. We must pray in humility;

mility; *the prayer of him that humbleth himſelf pierceth the clouds, and will depart, till God heareth it,* ſaith the ſonne of *Syrach*: the chiefeſt motive that can humble us, is a double meditation, one of God, another of our ſelves; God ſo infinitely great and holy, and we infinitely baſe and evill: God is infinitely great both in reſpect of his majeſty, and alſo of his mercy; the conſideration of both theſe humbled *Job* even to duſt and aſhes; therefore, ſaith he, *I abhor my ſelf, and repent in duſt and aſhes*, Job 42. 5. So *Iſaiah* coming near to God, cries out, *Woe is me, for I am undone, I am a man of polluted lips*, Iſai. 6. So the poor juſtified Publican ſtands afar off, and would ſcarce lift up his eyes to heaven, but ſmites on his breaſt, crying, *God be merciful to me a ſinner*, Luke 18. 13, 14. So wiſe *Agur* ſpeaking to God in prayer, ſee how he directeth his ſpeech to him, *Prov.* 30. 1, 2. *The words of Agur the ſonne of Jakeh, even the prophecy the man ſpake unto Ithiel, even unto Ithiel and Ucal: Ithiel* ſignifieth,

Cobbet *Treat. of Prayer.*

nifieth, he that is my God; and *Ucal* that mighty one; and you ſee how humbly he ſpeaketh to him, verſ. 2, 3. *Surely I am more brutiſh than any man, I have not the underſtanding of a man in me, nor have I the knowledge of the holy*; he looks upon himſelf as moſt unworthy to ſpeak of God in way of inſtruction to others, and to ſpeak to God himſelf in way of ſupplication: wherefore as one was wont to ſay to *Cæſar*: *Qui apud te O* Cæſar *audent dicere, magnitudinem tuam ignorant, qui non audent, humanitatem tuam neſciunt*: they that dare ſpeak to thee O *Cæſar*, do not know thy greatneſs, they that durſt not, are ignorant of thy humanity and weakneſs: I may ſay farre better, our Saviour is meek and lowly in heart, that we may ſpeak unto him, but he is ſo great in majeſty and power, that we ought to ſpeak in all humility; let us then fall low before his footſtool, and not come into his preſence without great reverence: our bleſſed Saviour proſtrated himſelf upon the

ground, when he prayed to his Father; *Et proſtratus in terra orat medicus, & non inclinatur ægrotus?* Shall this heavenly Phyſitian kneel, and ſhall we think much to ſtoop to that infinite Majeſty, who is higher than the higheſt on earth? *Behold I have taken upon me to ſpeak unto the Lord, who am but duſt and aſhes*, ſaith *Abraham* interceding for *Sodom*, Gen. 18. the conſideration of Gods greatneſs and holineſs will abaſe and humble us, and ſuch a humiliation will be a means to lift us up to glory and bleſſedneſs.

Sect. 2.

Direct. 3. LEt us pray in faith: faith indeed is requiſite to bring us near to God: *Let us draw near with a true heart in full aſſurance of faith*, Heb. 10. 22. an unbelieving heart departeth from God, *Heb.* 3. 12. but faith brings us into the preſence of God; he that cometh to God muſt believe, *Heb.* 11. 6. that God is, and that he is a rewarder

warder of them that ſeek him: hence ariſeth the ground of our confidence, when we know that God is both able and willing to help us: this we ſignifie ſaying, *Our Father which art in heaven*, this St *James* requireth, *James* 1. 6. *Ask in faith nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind and toſſed*, if we have not faith in our prayers, we cannot chuſe but ſhake and tremble when we come before the Lord: faith makes a perſon to come with boldneſs to the throne of grace, *Eph.* 3. 12. all our prayers muſt be grounded on Gods promiſes, which are in Chriſt *Yea and Amen*, i. e. they have their foundation and perfection, their beginning and ending, in, and upon Chriſt, as *Rollock* noteth. Now we cannot apprehend either of him, or any promiſe made to us in him, but onely by faith: yea, this is a condition required alwaies in all our prayers, 1 *John* 5. 13, 14. yea, in all our actions, *Rom.* 14. 23. *Heb.* 11. 6. the defect and want hereof made S^t *Auſtin* pronounce

Habent fundamentum & complementum principium & finem. *Rolloc.* in *Pſal.* 32.

prouounce of all the moral virtues of heathen men, that they were but *ſplendida peccata*: for ſaith he, "As "birds loſe their young ones being "chilled and killed with cold, and "that fall out of their neſts; ſo all "thoſe things that we commonly "call good works come to no-"thing, if they be not bred and "brought forth in the neſt of faith: a faithfull prayer returnes not empty, *But as it goeth rightly up, carried with the wings of faith, ſo it comes heavily down laden with bleſſings*: Therefore, 1. We muſt believe that our perſons are accepted in Chriſt. 2. That our ſuits are welcome with our perſons, *Iſai.* 45. 19. *I believed, and therefore have I ſpoken*, ſaith the Pſalmiſt, *Pſal.* 116. 10. no ſooner had he laid hold on faith, but his tongue was preſently exerciſed in prayer: let faith then (I ſay) be the ground of our prayer, the firſt round of the ladder whereby we aſcend unto God, *Et juxta menſuram fidei erit menſura impetrandi*, the more faith we have in our hearts, the more favour ſhall

Aug. in *Pſal.* 83.

ſhall our prayers finde in Gods eares. This is manifeſtly proved unto us from the examples of them that came to Chriſt. The Ruler of the Synagogue believed, that if Chriſt came and laid his hands upon his daughter, ſhe ſhould be healed. The woman with the bloudy iſſue believed, that if ſhe might but touch the hemme of his garment ſhe ſhould be healed. The Centurion ſaid, but *Dic verbum, Doe but ſpeake the word, and my ſervant ſhall be whole:* Each one had his deſire according as he believed: *Whatſoever ye aske in prayer, if ye believe ye ſhall receive it,* ſaith Chriſt, *Matth.* 21. 22. For indeed we mock God to pray unto him, and to doubt that we ſhall not have our requeſts granted us, or that our prayers ſhall not be heard: Therefore Chriſt, teaching us to pray, directeth us firſt to ſay *Our Father*, to make us confident of obtaining, and concludeth with *Amen*, to ſignifie, that we ſhall undoubtedly receive what we faithfully

fully deſire: therefore whenſoever we pray to God, let us lift up holy hands without doubting.

To this Section I ſhall alſo adde, That as we muſt pray in faith, ſo alſo muſt we pray with underſtanding; blind devotions God regardeth not: *For without knowledge the minde cannot be good*, Prov. 19. 2. A blind Prieſt, and a blind Sacrifice are abominable, *Leviticus* 21. 18. *Malachi* 1. 8. *Hoſea* 4. 6. Affection dependeth upon the underſtanding; we muſt not pray for we know not what, as the Papiſts do in their Latine ſervice. Such men as are not rational in their worſhip, *They worſhip they know not what*, as Chriſt ſaid to the woman of *Samaria*, John 4. 22. as we muſt labour to know whom we have believed, ſo likewiſe to know whom and what we worſhip.

Sect. 3.

Sect. 3.

Direct. 4. IF we will pray ſo that we may be heard, we muſt pray with zeal and fervency; a fervent ſuitor cannot but have audience when he ſpeaks unto his God, and when at any time our prayers want ſucceſſe, the defect is in our ſelves. Gods anſwer is according to the vigour of our prayers, if the cryes we ſend up come not from the very fervency of the heart, they ſound not in the ears of God: *The prayer of the righteous man availeth much, if it be fervent*, ſaith St. *James*; elſe even the prayers of the juſt, if they be perfunctory and cold, rather of cuſtome, than of devotion and piety, they avail not but to condemnation, they procure us not audience from God, but rather ſhall be anſwered by God as the prayers of thoſe Idolaters in *Ezek.* 8. *Though they cry in mine ear with a loud voice, I will not hear them, ſaith the Lord.* Whereas many times we find that an earneſt ſeeking.

ing with the heart hath prevailed without any words uttered by the tongue: *He that heareth without ears can interpret our prayers without tongues*, and the voice of the one is not more audible to him than the intention of the other.

That all our prayers ought to be made with earnestnesse of affections, and enflamed with the fire of an ardent zeal, the Scripture sheweth us by the several termes by which fervent prayer is set forth unto us: sometimes it is called *a crying unto God*, Exod. 14. 15. Exod. 17. 4. Jonah 2. 2. a *wrestling with God*, Gen. 32. 24. compared with *Hosea* 12. 4. a *striving with God*, *Rom.* 15. 30 a *taking hold of God*, *Isai.* 64. 7. Prayer is typed by incense in the old Law, that gave no sweet smell, till the fire came to it: so prayer is nothing without the fire of zeal, it maketh no sweet savour before the Lord: And good Reason there is for it:

1. Because all religious duties ought to be performed with our choicest and chiefest affections, *Deut.* 6. 5.

6. 5. *Eccleſ.* 9. 10. and therefore this of prayer which is a principal duty of Religion

2. Becauſe in fervent prayer we pour out our hearts before the Lord, which God requireth, *Lam.* 3. 19.

1. This condemneth the ſimple practice of the Lay-Papiſts, who think that God regardeth their vain repeating over ſo many *Pater noſters* and *Ave Maries*, and other Latine prayers by their Beads, though they underſtood not what they ſay, nor reſpect how they runne them over, ſo they be ſaid, they care not how they be ſaid with how litttle devotion.

2. This condemneth alſo the Opinion and Doctrine of their Clergy, who aſcribe vertue to their *Opus operatum* in prayer, and other good works.

3. It gives a check to the coldneſſe and ſtupid lazineſſe of many amongſt us, who do ſo ſlightly, and ſo haſtily, and ſleepily ſlubber over this duty of prayer, both publickly and privately, without any manife-

manifestation of the least measure of zeal and affection. Some content themselves (though they be in health) with two or three words carelesly, heartlesly, and foolishly bolted forth, while they lie in their beds between sleeping and waking; some pray as they are a making themselves ready or unready; some are so far from praying fervently that they pray not at all.

Therefore when we pray, let us pray fervently, for,

1. The thing that we pray for are of absolute necessity, *viz.* the glory of God, the justification of our persons, the sanctification of our natures, the salvation of our souls, therefore we must go about them, as about matter of life and death, and beg of God as a condemned person for his life of his Judge.

2. He that prayes coldly, seems to be careless whether he be heard or not, and teacheth God to deny him his request.

3. Those that be dull in prayer will much more be dull in giving thanks: we should therefore pray,

as

as thoſe that mean to ſpeed, and be ſo eager, as thoſe that will take no denial.

4. This is the reaſon why ſo many find ſo little comfort and ſucceſſe in their daily prayers, namely want of zeal, they have not the anſwer of God upon their ſpirits, who pray without life and affection: our zeal herein ſhould be like the fire that the veſtal Virgins kept in *Rome*, or rather like the ſacrificing fire upon the Altar under the Law, that ever burnt, and never went out: "As loathing of meat "and painfulneſſe of ſpeaking are "two ſymptomes of a ſick body, "ſo careleſneſſe of hearing, and "irkſomneſſe of praying, are ſigns "of a ſick and diſeaſed ſoul, ſaith a Learned man.

Sect. 4.

Direct. 5. LEt confession of sinne be joyned with prayer: Confession is sometime put for prayer, *Dan.* 9. 4. *I prayed unto the Lord my God, and made my confession.* Many are the benefits of penitent confession of sin.

1. Confession openeth the wounds of sinne, and prepareth a passage for the medicine to be applied to the malady, saith *Gregory.* And *Origen* saith, "It is the vomit of "the mind that cleanses the sto- "mack, and unloads the consci- "ence of sinne. And another saith "The Church by confession doth "with the thief on the Crosse, lift "up her self from Earth to Hea- "ven: O thief worthy of praise "worthy of admiration, worthy "of imitation, saith *St Austin:* wor- "thy of praise, for praising him "that was praise-worthy, saying "*This man hath done nothing amisse* "worthy of admiration, for con- "fessing

Confessio aperit vulnus peccati. *Gregor.*

O latronem laudabilem, mirabilem, imitabilem; nos vocem latronis, si nolumus esse latrones. *August.*

"ſeſſing the truth againſt himſelf: "We receive things due to our de- "ſerts, *Luke* 23. 41, 42. and con- "trary to the expectation of all that "were preſent, he confeſſeth to "Chriſt as a Lord, then ſet in the "loweſt degree of a ſervant: to "Chriſt as a Mediator, then and "there to ſuffer as a malefactor: "to Chriſt as a King, though crown- "ed before his eyes with a crown "of thorns: notwithſtanding all "this, he confeſſeth and prayeth "in theſe words, *Lord, remember "me when thou comeſt into thy Kingdom:* "and worthy he is of imitation, not in "the parts of his life, but at the point "of his death; not in his actions, but "at his execution. Let us then take up this ſaying of the thief, leſt we prove thieves to our own ſouls.

2. Confeſſion of ſinne, makes a man ſenſible of the nature of ſinne, and engageth the heart ſtrongly againſt it.

3. Confeſſion of ſinne glorifieth God: not that he needeth our confeſſions to inform him what our ſins

are: for he knoweth all our sinnes, 2 *Kings* 19. 27. *My sonne give glory to God, and confesse thy sinne*, saith *Joshua* to *Achan*, Josh. 7. 19. by a free confession we give God the glory of his power and authority over us, if he should shew his strength against us.

4. Confession is a great ease to the conscience: *David* tells us, *Psalm* 32. 3, 4. that *when he kept silence*, that is, did not confesse his sinne, *consenuerunt ossa, his bones waxed old*, and the marrow and moisture of his body consumed and dried away through the greatnesse of his sorrow, which drew from him an unaccustomed crying, making him roar and bellow like a beast, and that without intermission, even all the day, or day by day, and yet neither silent nor crying findes he any ease, till he easeth himself by a free confession of his sin.

5. There are many virtues in this grace of confession: "It is the "hope of believers, the glory of "sinners, the expeller of all vice, "it

"it keeps the ſoul within the com-
"paſſe of obedience, it is the lan-
"guage of unfeigned repentance, it
"ſhuts the pit of hell, it opens the
"gate of Paradiſe, becauſe it open-
"eth the way to the mery of God, Dr. *Holdſworth* ex *Auguſtino.*
as a learned man noteth out of the Fathers.

6. Confeſſion of ſinne makes way for pardoning grace: *If we confeſſe our ſinnes he is faithfull and juſt to forgive them,* 1 John 1. 9. *David* had but a thought of confeſſion, *Pſalm* 32. 5. and God ſaved him the labour of a farther expreſſion, on the reſolution of confeſſion, there is a reſolution of pardon: *I ſaid I will confeſſe*, or I purpoſed within my ſelf ſo to do: Some of the learned ſay, that in the Hebrew tongue, the ſame word ſignifieth both to ſpeak and to think; to teach us that our mouths ſhould be the faithfull meſſengers of our minds: Confeſſion of ſinne is not only grounded upon Gods mercy, but alſo upon Gods truth, and therefore upon his juſtice, which

leadeth him to pardon penitent confeſſing ſinners: we ſhould be aſhamed to commit a ſinne, but not be aſhamed to confeſſe it: as men ſhould fear to take ſurfeits, and caſt themſelves into ſickneſſes and diſeaſes, but not to take phyſick, whereby they may be cured again, and recover their health. Thus *David*, *Manaſſes*, *Mary Magdalen*, *Peter*, *Paul*, *Theodoſius* the Emperor, and others of the faithfull, have not been aſhamed to confeſſe their ſinnes, nor ſhould any of us at any time.

This reproves ſuch as are ready enough to creep into other mens conſciences, but will take no notice of their own naughtineſſe, being not unlike certain Witches called *Lamiæ*, of whom *Seneca* writeth in one of his Epiſtles, That when they went abroad, they would put their eyes in their heads, yea ſometimes take them in their hands; ſo curious and critical they were to prie into others actions, and eſpie ſmall faults abroad; but coming

Senec. Epiſt. ad *Lucil.*

coming home again, they either put them in their pockets, or locked them up in their cupboards, becauſe they would not ſee their own fluttiſhneſſe or naſtineſſe. There be too many ſuch that are ſharp and ſevere enough to cenſure others, but if it happen that themſelves be guilty of the ſame, or as great a fault, then the caſe is altered, an example hereof we have in *Judah*, who when his daughter in Law *Thamar* is accuſed of whoredome, will have juſtice done upon her, and according to the Law ſhe muſt be burnt preſently, *Geneſ.* 38. 24. but when ſhe had proved that ſhe was with child by himſelf, though he confeſſed the fault, yet is he well enough content to remit the puniſhment, and talk no more of burning: both we and our prayers are vile and unclean, *Joh* 40.4. but expreſſe confeſſion is neceſſary, when the conſcience is fouled with guilt, as one well noteth. Fenners *Catechiſm.*

Sect. 5.

Direct. 6. IN all our prayers, let us expreſſe the grounds of them; and uſe ſuch reaſons unto God, as may moſt move him to grant our requeſts: not as though God needed any reaſons to inform him of our neceſſities, or to move him to ſupply them, for he knoweth them better than our ſelves, and is more ready to help than we to ask, but he delighteth that his children ſhould plead with him in prayer: beſides this is an evidence of the graces of God in us.

1. Of our knowledge: an ignorant man is not able to plead his cauſe with another; this argueth a knowing Chriſtian, when he thus pleadeth with God.

2. This is an evidence of our faith; he that pleads with God in prayer for any mercy, ſheweth that he is confident of an anſwer. Now herein the Lord taketh pleaſure, and therefore he will have us reaſon

reaſon it out with him. Thus Chriſt dealt with the woman of *Canaan*, Matth. 15. 22,——28. as hath already been ſhewed. This is manifeſt likewiſe from the nature of prayer, which is called a ſtanding in the gap, *Ezekiel* 22.30. a wreſtling with God, *Geneſ.* 32.24. The ſtrong reaſons of faith doe much prevail with God, and this is one principal part of the efficacy of prayer, by which we prevail, and our ſupplications become effectual, *viz.* in laying down ſuch ſtrong reaſons as may move God to grant our requeſt. In prayer we put our caſe into Gods hand; you know if a man be wronged and oppreſſed among men, when he cometh to a Judge or an Advocate, that he thinketh will undertake his buſineſſe, and do him right, will he not uſe many reaſons and arguments to him? Now when men apprehend that God is a mighty God, both ready to hear, and able to help his people in time of need, this makes them cry mighty

tily to God. This advice *Eliphaz* gives to *Job*, Chap. 5. 8. *I would ſeek unto God, and to God commit my cauſe*; True prayer is a putting our caſe to the Lord, and a pleading with him, and this requireth ſtrength of reaſon and arguments. Now when we come to God, it is not enough to pray by propoſing our deſires; but we muſt pray enforcing and preſſing our deſires, backing them with good reaſons, ſuch as may make them warrantable and acceptable, not ſuch as are made for vain reſpects, *Jam.* 4. 3. and to this purpoſe:

1. Let us be thorowly ſenſible of the want of thoſe bleſſings we pray for; then ſhall we begge hard for them: if a beggar be ſtript of all, and have not a bit of bread, and be ready to ſtarve, how will he plead for ſome relief?

2. Get ſpiritual ingenuity. Wiſdoms ſcholars are not fools; where true grace is, it will make the

the ſoul quick and ſagacious in holy reaſoning, as is evident in the woman of *Canaan*, Matthew 15. 27. It is Satan's language, as well as the Scripture's, to tell a Chriſtian, that he is the chief of ſinners; but even then may he argue from his condition, as Saint *Paul* did, 1 *Timothy* 1. 15. *I am the chief of ſinners*, yet one whom Chriſt came into the world to ſave: Thou art one of the loſt ones, ſaith the Devil; Oh then ſay, Chriſt came to ſeek and ſave that which was loſt: his ſeeking denoteth his diligence, his ſaving denoteth his power, and [both] his love.

Yet let us not think or imagine that words and arguments of themſelves are powerfull with God; for if any man be heard, it is not for the ſweetneſſe of words, the variety of matter, the multiplicity of reaſons, but through the interceſſion of Jeſus Chriſt, which maketh God propitious to us, and to accept our poor

poor and humble prayers: If therefore our prayers be heard, let us aſcribe it to God's dignation, not to our dignity, to God's benignity, not to the Rhetorique or excellency of our prayer's; to to God's ear, and not to our tongue.

To conclude; let us be ſure, that when we are wide-mouthed to ask of God, we are not cloſe-fiſted to thoſe that ask of us: Many will ask much from God, and part with nothing to others; yea many will promiſe much, and performe little: But God is open-handed and open-hearted, his promiſes are performances, and his words are workes; he is truth, and cannot lie; vertue, and cannot faile, and his power is ſufficient to make good his promiſes. Among men promiſes are often as empty as the winde; ſome would performe and cannot; ſome can and will not: but God both can and will; his will is not larger than his power;

power; but what God doth will that doth God work, and whatsoever God is able to will, he is able to work also.

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